*The*
# COMMONWEAL
*A Weekly Review of Literature the Arts and Public Affairs*
FOUNDED BY MICHAEL WILLIAMS

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## CONTENTS

WEEK BY WEEK 225
WHO SAID OVERPRODUCTION! *(Cartoon)* 227
PAMPHLETEERS 1938 *H. L. B.* 229
A CHRISTMAS THOUGHT *Albert Hammenstede* 230
GEORGES ROUAULT: CHRISTIAN PAINTER *Jerome Mellquist* 232
GREEKS BEARING GIFTS *Louise Cruice* 235
TWO POEMS FOR CHRISTMAS *Sister Maris Stella* 236
VIRGIL MICHEL *Leo R. Ward and Emerson Hynes* 237
UNEMPLOYMENT AND SOCIAL EVOLUTION *E. L. Munzer* 239
VIEWS AND REVIEWS 241
COMMUNICATIONS 242
POINTS AND LINES 243
*"Making America Click"*
*TVA Costs and Competitors*
THE STAGE *Grenville Vernon* 244
THE SCREEN *Philip T. Hartung* 245
PHILOSOPHY FOR HUMANS *William O'Meara* 245
OTHER BOOKS OF THE DAY 246
THE INNER FORUM 251

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# Week by Week

ONE OF the things THE COMMONWEAL is dedicated to contesting is the proposition that things must be put off until after The Revolution.

**Do It Now!**

A too expectant attitude toward hypothetical milleniums can obscure present vulgar duties and also cause us to miss the joys of this era. Perhaps not really knowing, but at least being slightly acquainted with, ourselves, we can only be sceptical about the possibility of a social régime where we won't do many sorts of wrong. We are also doubtful about the eventual flowering of beautiful purposes stunted now in revolutionary souls by the hard compulsions of the present Capitalistic System. We also know a few people who are good now, probably the scriptural quota of them when you consider how realistically limited that quota is. For that reason, we say have a Merry Christmas this year, no matter what stage of the crisis you may think us in. Don't wait for a change of systems. The newly published book by G. K. Chesterton is called "The Coloured Lands," and the title story contains a moral. The little boy is given the power to work out the color scheme of the land the way he wants to. After looking over a pure blue and pure yellow and pure red land, one can imagine what the effect he finally begins to seek resembles. We are thankful it is necessary to think only in the abstract of what the achieved Christmas of most utopians would be. The world, we think, will never know. And there is no need trying to find what the ideal holiday season of our native Democrats or Republicans or New Dealers or Conservatives or Progressives or Reactionaries would be. Happy Christmas is not a party platform. May our enemies have so happy a Christmas season that it will completely undermine their present characters. May they join our friends in having a Merry Christmas and Happy New Year. Do it now!

**A Christmas Suggestion**

AT THIS critical juncture how can the United States contribute to the vitally essential appeasement of the world. As a starter there is the conciliating effect of reciprocal trade treaties and of the "good neighbor" policy toward Latin America. Then we could support proposals for peace such as the Christmas truce proposed by the Spanish Committee for Civil and Religious Peace. But the lectures read to Europe and Asia by various administration spokesmen have tended for the most part to arouse international ill-will. At long range, the greatest possibilities seem to lie in better distribution of the world's raw material and markets. But there is something we could—and should—do right now. Ernst Toller, a German refugee, and many others, are proposing that food and clothing be distributed in an organized and adequate manner to the suffering civilians on both sides of the battle lines in Spain. With our vast surpluses of wheat and cotton and other basic commodities we should take the lead in setting up an international, non-partizan commission similar in scope to the Hoover relief organization active in Germany, Austria and Belgium after the last war. It could readily be decided whether, as Father Cox of Fordham has suggested, a relief commission could be appointed by the Pope to handle actual distribution, or whether it should be left to the existing non-partizan committee of the Quakers who have for months been dispensing civilian aid to both sides on the basis of human needs. It must be clear that the relief is not being used as a mili-



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tary measure except in so far as it legitimately thwarts the use of civilian exposure and starvation as a means of warfare. As Mr. Toller points out, immediate action is the essential with thousands of innocent lives in the balance. The physical and, indeed, the moral, evil of civilian starvation or death from exposure must be averted. Then also a commission of even greater scope should be set up for civilian aid in China, where it is reputably reported that 30,000,000 people are destitute. The United States should take the initiative at once. In fact the organizations should be in process of formation before the world wheat conference convenes in London, January 10, to decide what can be done about the expected world surplus of 1,165,000,000 bushels.

THEN there is the problem of personal action. Probably this Christmas there are more fellow humans in desperate need than at any other time in recent years. In addition to our own rural and city poor and millions of war victims in Spain and China there are also the Christian and Jewish refugees from Germany and other lands of Eastern and Central Europe. Most of us have our pet charities but it would seem that this Christmas we are called upon to widen the circle of our sympathy and assistance materially. Private relief agencies are ready to minister to these human needs and THE COMMONWEAL will be glad to forward contributions to designated destinations. What power we have to sustain life when the Chinese can live on three cents a day! And we must not forget Chinese self-sacrifice for our own Mississippi flood sufferers. The Golden Rule Foundation of 60 East 42nd Street, New York City, has prepared a series of menus so economical that families can make considerable donations from the resulting savings without impinging on the family budget. One Protestant China relief committee suggests reviving the practise of the old penny bank as a means of building up personal funds for charity. The Society for the Propagation of the Faith has all along been distributing necessities to the destitute in mission lands throughout the world. One way or another as individual Christians and as a nation we have an unparalleled opportunity this Christmas to exercise the technique of the Good Samaritan in a large way, to save countless human lives and spread peace and good-will in the world.

**Happy Interlude**

THE DEFICIENCY in drawing-room crises, which is a rather notable feature of our time, was made up for recently in two countries. Perhaps it is as well. Few things are more desolating to the human spirit than an incongruity at which one cannot smile (as one can imagine a Frenchman having said in the days before it came too close); and of those we have lately had more than our fill. It is a relief to be reminded that other, happier incongruities can still exist, that tempests can still be brewed in teacups. How refreshing to consider the Thackerayan plight of Prince Obolensky, exile from the Russian Revolution sojourning on these shores; or to contemplate the refined bashing of bagonets in an exalted English country house between a countess who would, and a countess who would not, curtsey to the Duchess of Windsor. The two episodes even balance each other with a certain esthetic neatness. But the trouble with the prince (not in our eyes but in those of his co-exiles) is that he is an actor, working for a living; this is to have disturbed his fellow nobles even more than his impersonation, in a current hit, of a Soviet commissar. On the other hand, the trouble with the duchess is that she has come up in the world: though not a Royal Highness—yet—she does more or less with the Royal Highnesses stand. The prince, it may be said, has an easier out: he has simply resigned from the Society of Nobles. It is implicit in the duchess's position that she cannot resign, which guarantees more genteel ructions in the future. The businesslike attitude in these matters recently expressed by Mrs. Roosevelt has its points: if she is told by her etiquette instructor to curtsey to Queen Elizabeth, she will curtsey, if not, she will not. But it does away with a definite amount of entertainment in a world which can use the laughs.

**Lima and Foreign Trade**

THE DIFFICULTIES attendant upon the major phase of the Lima parley devoted to increasing Pan-American trade relations center around one basic fact. Despite a balance of trade slightly in their favor at the moment the Latin American countries do not produce enough in exchange value of the things we need and want. This is particularly true of a country like Argentina, whose principal exports include meats, wheat, corn and wool, which are also produced in great quantities in this country. It is true to a lesser extent of most of the other principal countries who supply us with certain quantities of such essentials as tin, nitrates, copper, rubber, sugar, oil, coffee, cocoa and bananas. In depression times prices of such raw materials tend to dip proportionately far below prices of the manufactured products we would ship there in exchange. Certain European nations, which are in need of a wider range of Latin-American raw materials than we, are in a more advantageous position for increasing the outlets for their manufactured goods—an advantage that is heightened by barter agreements which create no new exchange difficulties for nations with currency problems due to the depressed prices of their principal exports. In view of all this the current efforts to make new credit arrangements to finance

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*Who Said Overproduction!*

purchases of United States products can have only temporary effects. Since the growth of trade restrictions limits the potentialities of three-cornered or multi-cornered trade for obviating the impasse of an unequal exchange of goods, we must materially expand our purchases of Latin American products. This should be the direction of our new trade efforts.

**Inter-American Women**

ONE OF the interesting minor developments at Lima is the report and recommendation of the Inter-American Commission of Women, composed of representative business and professional women from all the Americas. The work of this commission has been going forward quietly, and it comes as something of a surprise that it is actually ten years old. Consideration of the status of women in the twenty-one states of the Pan-American Union became a feature of the agenda fifteen years ago, and the creation of the commission at the conference following to initiate studies and recommendations was thus the result of mature reflection. In the case of such wide diversities of social organization and outlook as are represented by the countries to the south, the character of the public needs and rights of women will obviously vary profoundly. In the little industrialized states, where a homogeneous society is built around the strongly unified family, subjected to the minimum pull from outside forces, separate legislation for women is apt to be anomalous or even disruptive. On the other hand, forces are at work industrializing large sections of the southern Americas, and calling increasing numbers of women into outside working lives or professional careers. When this development reaches a certain stage, equal legislation for the sexes in both industry and politics becomes inevitable. It is the only method for protecting women and insuring their full functioning in such a society. Nor can experience be fairly said to prove that, in such a society, where many diverse elements must be kept in balance, this legislation in itself militates against the home. That they themselves understand this is proved by the recent plebiscites among women (cited in the commissioner's report) in the Philippine Islands and the Dominican Republic. News stories of this report indicate that it is devoted to a detailed analysis of industrial and social conditions, in the course of which progressive legislation on behalf of women is cited in Peru, Chile and Bolivia. The commission asks that the conference accept and recommend for ratification to the various states, a measure granting all women the right to vote and to hold office. So long as this measure is not forced beyond the general need and feeling for it in any state, it would seem to embody logically a need of the times.



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THE WELCOME given Captain Anthony Eden almost overemphasizes America's reputation for hospitality. There was even improvement in the press handling of the Edens' visit, which brought out clearly an advance gradually made by our newspapers. The former Foreign Minister and his wife were shadowed mercilessly by reporters, but that is nothing new. We are pleased, however, that papers are not as afraid as they used to be of libeling or giving free advertising to specific products and places. Color is gained when distinguished visitors stay not at "a mid-town hotel," but frankly at the St. Regis, and it probably doesn't hurt the St. Regis. We are glad to know that Noel Coward took a party with Mrs. Eden not vaguely to "an East Fifties café," but precisely to the Stork Club, although Mr. Coward might have been expected to show more originality. And it is clearly more warming to know that on a free evening the couple attended not "a theatre off Broadway," but definitely something called "Hellz a Poppin." This last may be more ashes on the critics' heads (except Walter Winchell's), but the most superior of them will recognize the beautiful appropriateness of the title, and we, for as many as we are, would love to have seen the Eden reaction to the movie prologue of that amazing show (which, one will remember, by deceptive dubbing of news films puts a charming argot into the mouths of the world's mighty leaders). But the Edens probably didn't come here to advance the competitive position of favored hostelries, saloons or vaudevilles. We were relieved, as a matter of fact, that Mr. Eden used the very phrase, "chestnuts out of the fire"—to disclaim wanting us to pull England's. But the whole question is just which chestnuts belong to the British Empire, to the United States, and to democracy. We fear England is in no position to press private claims, and the adept Captain Eden looks to us more likes a salesman than a buyer, playing both the foreign market and the home trade at the same time.

Outstretched Hand

STEWART McDONALD, administrator of the FHA, has stated that 1938 will be the most prosperous year in home building since 1929. Secretary Roper has announced that $8,800,000,000 has been spent on construction this year, the small decline in private expenditure being made up for by increased public outlays. Residence construction has been kept going the past few years largely by public tricks. Some of the new governmental methods and inventions are, it is true, too constructive to call tricks. The type of financing sponsored by the FHA is not only much healthier than the old short-term mortgage system, and its supervision, however inadequate, much better than the old hit-or-miss, but also all this is very popular. President Roosevelt and Mr. McDonald have just raised the limit of mortgages which the FHA can insure by $1,00,000,000 to a total of $3,000,000,000, because applications are coming in at the rate of $100,000,000 a month and the old limit was fast being approached. The U. S. Housing Authority has in fact reached its limit of appropriations. The USHA has concluded loan contracts of $291,656,000 and earmarked $355,919,000 through 155 communities in 31 states. But these achievements, and all the technical ones, do not really get housing going under its own steam. This cannot be expected until there are more steady jobs. Homes are still too much consumers goods, and, as things are arranged, must wait too much on increases in the capital goods industries. Another prerequisite is the crystallization of people's desires for homes. When families know the place and kind of house they want to live in, and when that idea becomes compellingly full by a recognition of the possibilities it opens up, then the vague search for dwelling units will tend to change to an effective demand for homes.

Housing Is Up

IT IS generally agreed, as Walter Lippmann recently pointed out, that during the past few years "agriculture has won a kind of consideration from the national government which it has not had for fifty years . . . the equality of agriculture with industry is now acknowledged by both political parties." This victory cannot do the farmers and the country much good until practical means are found to raise the level of living of the farm population. Most of the farmers and their organizations apparently accept in general the AAA and present farm policy. The most conservative organization, the National Grange, and the most radical, the Farmers' Union, both want money reform, the Grange advocation a "commodity dollar" and the Union, "a monetary policy that will assure an honest measure of value of reasonable permanency, with Congress assuming the constitutional responsibility of regulating the currency." The endorsement of the cotton quota plan indicated major crop farmers still endorse AAA. These elements of the farm plans do not seem to look for greater consumption of farm products either in the cities or on the farm. In fact, what the farmers have won seems to be for the most part simply an equal access to subsidies—a just but not complete triumph. We still seem to be trying to make farming as nearly like large-scale urban manufacturing as possible. More effort ought to be expended in changing present centralized factory production to fit that family-sized farm agriculture which most American individuals and organizations claim to endorse.

Farm Ends and Means

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Santa's Growing Army

A CHRISTMAS practise that seems to be growing throughout the land is the wholesale rehabilitation of crippled dolls, broken-down velocipedes, busted sleds and other decrepit playthings. In some communities it is the local firemen who for the time lay aside their perennial card marathons to take on the widest variety of handiwork. In the current San Francisco *Monitor* Marie Reilly Owens describes the workings of such a scheme in St. Paul, where the Christmas Bureau and Santa Claus Club she founded has been in operation for the past ten years. Each October there is a special toy week sponsored by the Junior Red Cross when children bring their old playthings to their respective public, private and parochial schools. The donated toys are called for by truck and gathered into one huge barn which serves as a central repair station. Here matching, painting and mending is carried on on a large scale under WPA supervision. New dolls' clothes are furnished and fitted by groups of Camp Fire Girls, Girl Scouts, trained nurses and industrial workers. Local merchants have money boxes prominently displayed with captions like "Buy a New Toy for a Needy Child." New toys are also made throughout the fall by vocational classes in the public schools. When all the playthings are collected and put on display, social workers from the Bureau of Catholic Charities and other agencies go on the most enjoyable shopping tour imaginable, for their purchases are free. Finally there are electric trains and other outfits on a larger scale sent around to orphanages and community centers. Publicity for this community toy campaign is financed through local press and radio appeals. The growth of such community activity—and consequent community solidarity—is one of the more hopeful signs in America.

# Pamphleteers 1938

PERIODS of political stress seem to lead to an accelerated production of that ancient vehicle for the expression of political ideas, the pamphlet. Such minor works of literature constitute a genre of their own. Tom Paine and Cobbett were masters of the art of pamphleteering. It is this art of which we have, in the last few years, even months, had a revival. Such pamphlets are treatises, produced by writers of true competence, and devised to affect public opinion. They are shorter than a book, yet far longer than an article in any normal review. They have a characteristic style of their own—winning, popular, readable. They must aim at convincing rather than presenting truth objectively and in an expository manner, for the reader approaches works of this nature with at least a modicum of suspicion. And they have a distinct esthetic of their own. The history of pamphleteering literature and of its effect upon history itself remains to be written.

About a month ago, and almost simultaneously, three political pamphlets were published, conceived of Hitler and born of the Munich agreement.[1] All three rank high in the esthetics of pamphleteering—which is not to say that they will long be remembered. The finest pamphlets are soon forgotten, however their influence may live and even though their authors may, later, elaborate them into books — as witness Mandeville's "Fable of the Bees." Indeed if one is seeking a paradox he may say that all pamphlets are ephemeral, especially those which are successful. This fame and the fame of their authors may live, but no one will trouble to read them once their task is done.

Of this fall's three "true" pamphlets, "Our Battle" is the longest and the most pretentious. Hendrik Van Loon, a genial and often wrong-headed writer on history, who has distinct anti-Christian prejudices and constantly adverts to himself as a "historian," sets out in pastiche fashion to acquaint us all with the true inwardness of the two fascist dictators. "Both Fascism and Nazism, although of course they are the result of general conditions which greatly favored their development, are essentially the work of two outstanding personalities." Thus debonairely are "general conditions" treated by our author! One might well admit that in Italy the personality of Mussolini was of supreme importance in determining the shape of events; other, alternative shapes were more clearly open then in Germany, where, there is reason to believe, if Hitler had not existed, it would almost "have been necessary to invent him"—thanks to "general conditions." But in any event both leaders are important for us to study, and two character sketches are possible in 139 pages, whereas a history of post-war Europe is not. In general Hendrik Van Loon has done a good job, from a pamphleteering point of view. He has said a few things brilliantly: "Autocracy is invariably the result of bad democracy." "We are adherents of the Illusion of Free Speech." "The Fuehrer is the biographer's friend. He makes it easy for us to write about him." "The Jew in many subtle ways is undoubtedly slightly different from those around him, but he suffers because he is not quite different enough." "Today International Law no longer exists. The jungle law of the gangster has taken its place, and that this has happened is the result of the activities of Adolf Hitler." Yet upon examination, not a single one of these statements is even a good approximation of historical truth.

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[1] *This Peace, by Thomas Mann. New York: Alfred D. Knopf.* $.75.

*Our Battle, by Hendrik Willem Van Loon. New York: Simon and Schuster.* $1.00.

*History of an Autumn, by Christopher Morley. Philadelphia: J. B. Lippincott Company.* $1.00.

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And indeed unquestionably the pamphleteering merit of the whole booklet is vitiated by its disregard for careful statement, by its self-contradictions, and by its calm assumption of the inevitability of war between ourselves and Germany and Japan: "As I have probably made entirely clear by now, I feel convinced that our own democracy, if it wants to save itself and retain its self-respect, will soon have to prepare for a costly and long-drawn-out battle with the autocracies of Europe and Asia. . . . Shall we face the facts in all their stark brutality and hasten to protect our country by such terrific barriers of warships and airplanes that not even a madman, in his most impossible moments, would dare risk an attack? There is only one answer and all of us know it."

The author of "Our Battle" is, after all, a man thoroughly conversant with historical studies, however visceral his own approach to them; the author of "This Peace," Thomas Mann, is in no sense a historian and his writing shows it. He is committed to three propositions, which are important only because they are persuasively presented and will be articles of faith to many of those whose reverence for this exiled German novelist weighs too heavily in the scale of their judgments. The first proposition is that the events of this last October constituted "treachery and crime . . . rooted . . . deep in the collective will of Europe, employing as its instrument the classic hypocrisy of English statesmanship. . . ." "It is one of the foulest pages in history, this story of the betrayal of the Czechoslovak Republic by European democracy; this offering up of an allied and loyal state upon the altar of fascism, that fascism might be preserved and strengthened for its rôle as hired bravo against Russia and Socialism." "Czechoslovakia must be sacrificed, or the world would be plunged into the horrors of war. It was an ignoble trick. The people's fear of war and yearning for peace were exploited, just as their guilty conscience in respect of Versailles had been exploited before." In other words, the Munich "settlement" was the result of a plot, between Hitler, Chamberlain, Daladier, et al.

Apart from what elements of truth enter this analysis, as a whole it passes belief; it is too simple to be true. The second proposition is that Hitler has, in Germany, a real opposition to him among the "people." The third is sheer political mystification. Now that all Europe is to be fascist, "the triumph of fascism might perhaps end in self-destruction." It might lead to a United States of Europe. "And then? The trashy ideology which served as a vehicle on the road to such a goal might have become superfluous, or even useless, and more human conceptions would again obtain a hearing in the sphere of occidental culture. For just as fascism excludes peace, so peace excludes fascism." All one can say of such logic is that it really does look as though one man's guess is as good as another's.

Mr. Morley's "History of an Autumn" is not only a good pamphlet—moving and witty and subtly propagandistic—but it represents a point of view not far from our own. It is almost a personalist tract, for it describes the impact of events on one person—the author—who thinks the result important enough to be published. Mr. Morley is a little wide-eyed in his admiration of Mr. Chamberlain, yet is it not altogether too easy to damn Mr. Chamberlain, while forgetting, or denying, as Mr. Morley says, that he gave us a "breathing space; used by some for talking; by some for thinking"? . . . "It is fairly simple to fight for democracy at 3,000 miles distance." One could quote a score of such, not visceral, but human and charitable things.

Mr. Morley says something which, it seems to us, comes close to the heart of the whole problem of war and injustice and hate: ". . . What can there be that belongs naturally to all, and of which each race and people must have its proud share? . . . The answer, if it comes, will be something so simple that everyone will wonder why we never thought of it before. To everyone's astonishment it might be even some form of religion." H. L. B.

# A Christmas Thought

By ALBERT HAMMENSTEDE

"APPARUIT benignitas et humanitas Salvatoris nostri Dei: The goodness and kindness of God Our Saviour appeared . . ." (Titus, iii, 4-7).

The Romans were not sentimental. And Pilate, who judged Our Lord Jesus Christ, was a Roman. Consequently his observations on Christ had to be interpreted in a very manly and strong sense. Now the most remarkable word that was uttered by Pilate when his glance had fallen upon the figure of Christ, standing before him in royal dignity, was this: "Ecce homo! Behold the man!" How is this short sentence to be translated, if we wish to be fair to the mind of the Roman procurator? Let us remember that the two had just finished a very deep and serious discussion on the greatest problems of life, i.e., on the relations between the realms of the spirit and the claims of an earthly empire. Behold the man! Could this mean: look at this miserable fellow who has just been scourged? Was Pilate appealing to the tender feelings of the Jews? I think not. No, he addressed his words in a very solemn way to their keen intellects. What he wanted to say is this: "Oh Jews! this Jesus of Nazareth, who has been condemned by your nation, which I hate and despise, is to my Roman eyes the true ideal of a man. He represents to me all that is

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great, noble, dignified and typical in human nature. Indeed he is the only one who deserves to be called, man." The words "Ecce homo!" were the greatest compliment the Roman procurator could give to Jesus, before delivering Him to the Jews.

That which makes a mortal a true *homo* is *humanitas*. Thus Pilate might have said: "Behold this Jesus of Nazareth is possessed of true *humanitas!*" Now, what is humanitas? The ordinary Version of the Vulgate translates it by "kindness." But the word "kindness" does not render all that is contained in the conception of *humanitas*. It seems to me that we have to bring the word *humanitas* into contact with another Latin word which was equally dear to the Romans. Then its full meaning becomes apparent. And this other word is *honestas,* "manliness." The highest ideal for a Roman—especially if he was influenced by the Stoic philosophy—could only be the *homo honestus*. Saint Benedict still in the sixth century wants his monks to be possessed of the *honestas morum* (Regula c. 73), i.e., by manners which are perfectly virtuous. So Pilate solemnly declared: "Jesus of Nazareth is the ideal of manhood. Behold the man!"

Now, is it possible to conceive that Saint Paul, who was proud of his title of "a Roman citizen" (Acts, xvi, 37) could not have heard of that word of Pilate? And if he did hear of it, could he have failed to appreciate it? Could this "Ecce homo!" not have become a means of bringing Jesus nearer to the sympathies of the educated inhabitants of the Roman Empire? Thus we understand why the Apostle of the Gentiles wrote to Titus: "Apparuit benignitas et humanitas Salvatoris nostri Dei": "The goodness and the *moral perfection* of God Our Saviour appeared . . ." (Titus, iii, 4-7). He could do this so much the more as he knew that according to the philosophy of Stoicism moral perfection included "philanthropy" or "kindness" as the English text runs. Thus the moral holiness of Christ at the same time appeared to be most amiable.

We meet these words of Saint Paul at the beginning of the second Christmas Mass, and unwittingly Pilate has become their best interpreter for us. We know also that in the Liturgy of Christmas the Lord Himself and with Him His *humanitas* are made present before the eyes of our believing souls. But by this way we, too, are encountering opposition in our day from many who call themselves "humanitarians" or "philanthropists" but who are really enemies of Christ. There was in Saint Paul's time a pagan Stoic *humana honestas,* but there is nowadays a pagan materialistic *honestas,* and it is deplorable that many of us do not distinguish the latter from the *honestas* of Christ Our Saviour, which is indentical with the ethics of the Catholic Church.

Let us cast a glance at some non-Christian forms of modern Humanism. The Germans have introduced a word for *humana honestas* which is more and more accepted by all languages. It is the famous *Weltanschauung.* Well, what is the *Weltanschauung* of many modern exaggerated Fascists? (I do not call "Fascists" those citizens who defend the authority of the State against Communism!) "A man must be physically healthy, powerful in his whole appearance, heroic in his deeds for country, merciless toward all that is weak by nature or by its own fault, and he must reject a religion which is based on charity." Christ tells us: "Blessed are the merciful: for they shall obtain mercy. . . . Love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you" (Matthew, v).

Again what does the *Weltanschauung* teach those who live under the direct or indirect influence of Freemasonry? "Enjoy all the pleasures of life which are accessible. Eat, drink and be merry, if only the externals are respectable. Even give alms to the poor and the feeble, but let not the odor of poverty come near to our palaces. Certainly the poor must be kept quiet, otherwise they might disturb us in our amusements. We do not wish to be heroic as we detest all sacrifices as far as they are not necessary for increasing our wealth." Catholic ethics declares: "But if you partake of the suffering of Christ, rejoice that when His glory shall be revealed you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed: for that which is of the honor, glory and power of God, and that which is His Spirit, resteth upon you" (I Peter, iv, 13-14).

These last words of Saint Peter offer us a perfect description of the genuine Christian *humanitas* in its highest form. Notice its distinguishing features. Honor of God, that is, unsullied character; glory of God, that is, abundance of supernatural dignity; power of God, that is, a marvellous strength of will; the Spirit of God, that is, the endowment with the divine gifts of wisdom and understanding, of counsel and fortitude, of knowledge and godliness, and of the fear of the Lord (Isaias, xi, 1-5).

"The goodness and kindness [godliness] of God Our Saviour appeared." How inspiring is this word of Saint Paul, if we meditate on it kneeling before the crib of our new-born Saviour! In the morning service of Christmas the Liturgy sings: "Whom have you seen, O shepherds? Speak and announce to us who is it that has appeared on earth?" (I. Antiph. at Lauds). "Behold!" may they answer, "Behold a Man! Behold Him in Whom the original humanity of Adam has been restored, even surpassed, and through Whom and in Whom alone all human beings can achieve their true intellectual and moral perfection!"

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# Georges Rouault: Christian Painter

By JEROME MELLQUIST

GEORGES ROUAULT was a child of war and he has never known peace. And that is why this Catholic, today the greatest religious painter in France, is peculiarly appropriate to our time. He was in fact born during a bombardment. It was in 1871, when the Germans had just withdrawn their troops and the Commune had set itself up in Paris, that the Rouault house was struck by a stray shell from their batteries.

The boy's father was a piano-maker who had a nice respect for materials. Once when his wife was jerking at a drawer to loosen it he said, "Ah, these hussies who make the wood suffer." The maternal grandfather also had unusual qualities. He admired Daumier and Manet and bought as many of their prints as he could. When his grandson was born he declared his hope that he might become a painter. He often took Georges by the hand when he went to look at pictures, and he was overjoyed when the boy at four began to make chalk drawings.

At fourteen his father apprenticed him to a maker of stained glass for 50 centimes a week. Here the lad first familiarized himself with those charred reds, nocturnal blues and heavy leadings which were later to reappear so often in his painting. At noon he would lunch in ten minutes and then steep himself in the glories of the old glass for the rest of the period. When he went on errands he saved the fare and ran beside the bus so as not to cheat the employer. Thus he could both buy paints and do his duty. For already the boy was attending an art school at night (this after a day which extended from seven to seven!). Sundays he went to the Louvre or made drawings of his own head and face in the mirror. These are said to number in the thousands.

Meanwhile, becoming an expert on glass, he was offered an impressive commission to help do the windows for the Ecole de Pharmacie. This he refused in order to paint. Indeed, he now told the boss that he was through. Nor could a proposal to triple, even quadruple, his salary tempt him; instead he quit and entered the Ecole des Beaux Arts. Here he became at eighteen the pupil of Gustave Moreau, whose primary interest was medieval and devotional art. This was crucial, for soon he ranked as the favorite of this ardent medievalist, visited him at his home, and stood almost as close to him as a son to a father. Moreau in turn understood the intractable and easily wounded youth who was studying with him. He knew how hard it would be for him.

"Those of you who are poor," he once told him, "must have their art well anchored in themselves, for they are crossing a desert without food or baggage. I tremble especially for those who, like yourself, can do nothing else but affirm their own particular vision. My poor child, I see you with your wholeness, your obstinacy, your rare love of materials, your essential qualities—and I see you more and more as a solitary."

Moreau alone could penetrate the somber, subterraneous nature of his young student. He advised him, accordingly, not to walk so often in the cemeteries. Moreover, his own penchant for symbolic meaning in pictures encouraged in the younger man a mysticism that was already latent. He urged him to try for the Prix de Rome. Twice Rouault did, but unsuccessfully (both pictures, significantly, being on religious subjects). Then his "Jesus among the Doctors" was awarded the Chenavard Prize. This sympathetic interlude ended in 1897, when the good master died. Perhaps he was content to go, for he had once said, "If I leave two or three painters, even a single one, I shall consider myself blessed." Surely the knowledge that he had had as pupils Matisse and Marquet, in addition to Rouault, must have enabled him to close his eyes in peace.

The death of Moreau was a great tragedy for the struggling young painter. It gave him more sorrow than he could bear. More serious, it removed the one friend who could have deflected the hostility his work soon was to meet. Then there were other misfortunes. A beloved brother-in-law of the painter died in Algeria and Georges's parents had to leave France to join their daughter. The young Rouault, always accustomed to a warm and nourishing family life, was now left alone. He suffered much. Sometimes, to console himself, he would stop at five in the morning on certain tuneful days of spring, and paint the bridges on the Seine or the half-stripped stevedores unloading coal or other freight from the barges. Work was thus something of a surcease. But not enough. "I then submitted to a moral crisis of the most violent sort. I experienced things which cannot be described in words. . . . If there is bitterness in my art, it is doubtless due to this period of my existence. It was then that I understood Cézanne's words, 'C'est effrayant, la vie!' "

Poor Rouault! As if this were not enough, he began to be tormented by the critics. While Moreau lived he had a friend who could pacify possible objectors. In fact an academic career



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had not been unthinkable. Now everything that he did antagonized them. "I started to make pictures of an outrageous lyricism that disconcerted everyone . . . but it was not the influence of Lautrec or Degas or the moderns which inspired me to do them, but an inner need, and the desire, perhaps unconscious, not to fall into the banalities of conventional religious painting."

For several years he knew not how he lived. Friends deserted him. People sent insulting letters. Critics said his works were "smoky" and turgid. Everything was wrong. At such moments, the only reassurance for the distracted painter was the hard, but fortifying, comment of Moreau: "Thank heaven for not having success, at least not until as late as possible. Then you will be permitted to reveal yourself utterly and without constraint." Remembering this, Rouault could work again. Later he would look at the canvases and say, "Did I paint this? Is it possible? What I have done is frightful."

In such a life there is always a turning-point. Either the man accommodates himself to his suffering and learns how to express it in his work, or he breaks and can no longer lift his head. In Rouault's case the strength was sufficient to the need, and the result was a new contribution to the world of art. One favorable factor, no doubt, was his appointment to the curatorship of the Museum of Gustave Moreau, with a salary of 2,000 francs a year. This eased his financial worries. Then there was his association with a small but provocative group of Catholic writers and artists. Chief among them was that strangely agonized and cultivated novelist, Huysmans, who, as an art critic, had had the greatest admiration for Moreau. Another was Léon Bloy, a writer of powerful invective which sprang from a zealous indignation. With some of the members of the group, Rouault went to Ligugé and thought seriously of retiring. (Later, by the way, his friend Suarès was to call him "the monk of modern art.") When the laws of separation were voted, Huysmans proposed that they should then and there announce their withdrawal from the world as a protest against the secularization of what they deemed sacred. This was never done.

But before the turning-point arrived Rouault underwent a final crisis. About 1902 he united with several other wild rebels to form the Salon d'Automne. His confrères were the so-called *Fauves,* Matisse, Dérain, Vlaminck and Othon Friesz, the first fighters for, and examples of, the modern movement. This done, the exhausted Rouault retired from Paris for several years. His health was sapped and he felt sure that he would crack. But always he kept on painting. Time helped him, however, and, because he worked and believed, he began to convalesce. The country, the snow, the sky healed him, and he could confront the tests of the future with some hope of withstanding them. "But," as he has said, "the emotions of those long years which had been so seriously bruising, were stored up in me. A sort of overflow took place and I began to paint with frenzy." This is to say that he had found his own source of energy as an artist.

His life, on the other hand, became calmer. He married, had four children and eventually began to win respect. In 1910 an exhibition was held. Considerably later, the merchant-connoisseur Vollard contracted for much of his output by way of lithographs, etchings and prints to illustrate books. In 1924 Rouault received the Legion of Honor—not, mind you, for his painting but for his services as director of the Moreau Museum. This fall the Museum of Modern Art in New York organized the first comprehensive showing [1] of his works in black and white. Thus today he stands on both sides of the Atlantic as one of the recognized masters of the twentieth century.

UNLIKE most contemporary painters, Rouault should be approached through subject-matter because his symbols are what release his art. They are four in number: Judges, Clowns, Girls and the Saviour. (A fifth I shall consider later in the discussion of the magnificent series of etchings entitled "Miserere et Guerre.") Rouault began to picture judges rather early in the present century. They have heavy, over-large, irregular figures, as if they were molded in an iron dough. Always they glare from big-rimmed spectacles. They are between the bear and the ass. Human? Hardly. They are sub-human beings who have the power to punish. Their chief expression is one of glowering. As to color, they are somber—they have passed through soot, and hell-fire clings to them amidst their midnight blues. In drawing they are crude, vengeful, insistent. The line is thick, harsh and vital. It seeks, as it were, to punish them. And the composition has that impact which is always to be found in the passionate statement of any kind. It convinces us because it strikes some primitive center which says, "Yes," while we applaud the strength and the placement of the forms.

In the clown and circus pictures we find the more tender side of Rouault. Here he takes his vacation, or plays as a child, or, as Jacques Maritain has so delightfully put it, becomes a "lunar" comedian. But let us not underestimate these works, for they provide a necessary counterpoint without which a painter like Rouault could not interest as an artist, let alone live as a man. Some sweetness, lightness, gaiety must be present or such a man will founder in his own gloom. So we

[1] "The Prints of Georges Rouault." Catalogue with 15 reprodutions and a compact critical discussion by Monroe Wheeler. Museum of Modern Art, New York City. $.25.

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encounter charming little equestriennes, spangled and graceful in the jewelled works which portray them. Again, in certain lithographs, a horse will be rendered with a delicacy—yes, and a mystery—which swiftly recalls Odilon Redon, only to dismiss him in view of the difference in force and bluntness. Sometimes the clowns may seem too dark—they picture woe rather than release it—but then the incongruities of costume and profession soon remind us that these are clowns in the moment when they stand outside the concealments of their laughter. Like Daumier they bespeak suffering. They are the joy impulse in man laughing against itself—only sometimes in Rouault it is, as he has said, "A laugh which strangles itself." Yet, despite these morbid moments, many of Rouault's circus scenes do alleviate the burdens of himself and others. They truly celebrate, as he has intended, the "mythology of the very young and the very poor." In color they are usually more "optimistic" than the judges. Rouault, we might say, has more hope in clowns. Sometimes a shortcoming is that they are shallow in space, particularly in more recent years. Nevertheless, we could ill do without them.

In the girls we meet the terrible in Rouault. Frequently they are prostitutes. There is no hope in them. They are abandoned Eves—brutalized beings who have sold their modesty and forgotten their shame. Yet he does not condemn them. Rather, he pictures in them the irrevocable consequences of sin and man's necessity to seek forgiveness. They stand for the universal sorrow of the human race. As one critic declares, "They attain that maximum of ignominy beyond which there is place only for the most frightful pity." They demand expiation.

Looking at them, we suddenly perceive the time and place of Rouault's world. He is not contemporary, he is medieval, and he is tolling great somber bells, even as Villon, tanged his high and silvery one. One feels the atmosphere of northern cathedrals, perhaps near Belgium, and heavy peasants shuffling in for their prayers. The light is less than the darkness. And sheer power is uppermost. These works, relentless yet not unforgiving, alone would make Rouault a unique artist.

The Christs, however, complete him. In Christ is sympathy, love and hope. In Him humanity finds healing and help and surcease. In these subjects, indeed, one feels an even more ancient tradition than the Gothic. The Christs of Rouault come direct from early Christian art. They spring from the first sources of Christianity, when men originally began to believe in Him. They seem to date from the beginning. Moreover, being often in black and white, they caress profoundly with infinite ranges of velvets and greys and lamp-blacks. They soothe the heart through the fingers. In their textures—as in his textures throughout—Rouault is always forgiving. Here, quite apparently, is his father, with his loving sense of materials.

Finally there is the series entitled "Miserere et Guerre." Here in huge etchings, fifty-seven in number, composed over a period of twelve years (1915-1927) Rouault has presented the devastated regions of France and of the modern spirit. Nothing lives in these charred landscapes, save perhaps a few skeletonized figures who lie along the ground. Militarists are fierce and barbaric. Lawyers represent man's unjustified assumption of moral authority. The Virgin is loving and all-regardful. Orpheus sings despite his loss. Christ appears on Veronica's veil, the image of hope for the faithful. Perhaps all are dirge-like? Yes, but not without comfort amidst sorrow, for the most powerful do promise salvation.

No other works so well reveal the profoundly religious spirit of Georges Rouault. This is the center of the man and the artist. Hence the remarks of his friend and interpreter, Jacques Maritain, are especially fitting: "There is in Rouault a purity—well-nigh *janseniste,* and which could become cruel—which explains his strength and his liberty. There is also in him as a hidden source of life, an intense religious feeling, a faith of a mad hermit, which conducts him to Huysmans and to Léon Bloy, and which makes him discover the image of the Divine Lamb in all of the abandoned and wretched whom he pities. It is religion which is at the source of his tenderness and his revolt, of his hate against all kinds of pharisaism."

Rouault, in short, is a Christian and he paints in order to testify to his faith. That explains his solitude, his struggle, his uniqueness. No other painter of equal importance has had such preoccupations in our time. To this we must add that he has widened and maintained the great French tradition of social painting—Daumier, Degas, Forain, Toulouse-Lautrec—by giving it a new sense of volumes, an unabating line and an inexpressibly beautiful texture. He has, moreover, in a period of excessively esthetic preoccupation, helped to direct painters again to the value of psychological and dramatic symbols, in so far as they bring out the raw and mighty and infinitely hopeful powers of the human being as he faces the canvas. He is, in brief, a religious painter who has never forgotten man. As he says, "I am the silent friend of those who exist in the pit of suffering, I am the ivy of eternal unhappiness which attaches itself to the leprous wall behind which rebellious humanity hides its vices and virtues. A Christian, I believe only, in these threatening times, in Jesus on the cross."

Such is Georges Rouault, painter, Christian and renewer. It is time that we began to appreciate him in America.

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# Greeks Bearing Gifts

By LOUISE CRUICE

AS A FESTIVAL the Greek Church has never laid great emphasis on Christmas. They feel that in its significance for salvation our Lord's birth is far outranked by His death and resurrection. But whether to catch the sympathies of the many English and Americans or to express their own festival spirit, on Christmas Eve in Athens the beggars swarm the streets.

In consequence there is a sound of revelry by day. Indeed I was awakened by the sound of violins, guitars and singing. A few weeks previously the bodies of the exiled King, Queen and Queen Mother had with a fine irony been brought back and laid with great pomp and ceremony in their supposedly final resting place. In spite of the solemnity of this event it was not without its holiday flavor, and I wondered what new festival was now being celebrated. I dressed to the accompaniment of music, and as soon as I went out I met the musical beggars. Groups of young men, young women, or young men and women together were going about from door to door singing really lovely choruses, old Greek songs whose origins are as dim and indigenous as our Christmas carols. To my delight the translation of a typical one, originating in the island of Zante, was given in one of the daily papers.

It opens with an invocation to Saint Basil, Ai-Vassili, the patron of the New Year. He is usually characterized as a scholar but in this song he appears as a laborer. At the beginning of the New Year our Lord comes to earth to greet the laborers. He compliments Saint Basil on his fine pair of oxen. The Saint replies that they are so fine because our Lord has blessed them. Basil then tells how he does his sowing. Where Christ stood the year before a cypress has grown up bearing a cross in its midst.

*Merry Christmas in a Topsy-Turvy World*

After this pious preamble the singers get down to the real business of the song, and address some gorgeous compliments to the heads of the house. They begin, surprisingly for the East, with the Kyra, the Lady.

> Lady, with a neck like a column of marble supporting a crown, who would adorn the chamber of a king, Lady, modest and petted, when you think of dressing the Sun brings you water and the Stars soap, and the partridge with its beautiful plumage brings you three gowns, one red, one green, and one white as snow.
>
> Lady, when you go out to church, you take for your face the radiance of the sun, for your bosom the splendor of the moon, and for your arched eyebrow the raven's wing.
>
> You should have been born a queen, my Lady, to sit upon a throne in judgment upon other beauties. Youthful Lady, you will be a beautiful, a very beautiful, spring from which the cool waters flow and the passersby refresh themselves.

Well, I know the fate of my pocketbook if any beggar addressed me in such purple phrases. Old Dr. Furness used to say if you flatter a man you should lay it on with a trowel. Evidently the Greek beggars feel that shovels are necessary for ladies.

The singer then turns to the Afendi, the Lord, and becomes if still poetic, more practical.

> You must equip a ship to sail to England where you will fill it with gold, nothing but gold from the prow to the poop. The rigging itself will be changed into ropes of gold. Afendi, Afendi, great Lord, renowned near and far, even among the French, and famous in all the world, I want to see you a King or Venetian Ambassador at Constantinople, and King in your own country where all will honor you.
>
> My noble Master, so full of benevolence, whose look falls like moonbeams upon us in the fields, open your purse ornamented with pearls. May your daughter have as many chemises as the heavens have stars and Con-



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stantinople has tiles, and if you have a son who studies and sings in the choir, may God and the Virgin grant that he will wear a stole [i.e., become a bishop].

We should like to go further but the hour does not permit. The Morning Star grows dim and the Pleiades are falling asleep. May God give to the Master of the House as many benefits as the Heavens have stars, and the Acrotiri has blades of grass. Until the next year on the same day be in good health and delight in musk and cinnamon.

It is interesting to remark in passing the little sidelights on Greek medieval history that we get here, the evident power of the French and the Venetians, and the imaginative influence of that legendary city, Constantinople. The feeling for grass in this parched eastern land is not without its pathos. In fact the whole song seems far more Asiatic than European. Certainly the Master must have been in as bad a case as the Lady before such angel-tongued beggars.

Unfortunately when I heard it I could not understand this oriental exuberance, but I could enjoy the enchanting melody. The Athenians, however, did not agree with me. I was in one shop when a group of young people opened the door and burst into song. Their voices were fresh and sweet and their harmony was true, and I was delighting in the music when the shopkeeper rushed to the cash register, plucked out a handful of coppers, and thrust them at the singers. I did not need to understand Greek to know that he was shouting meanwhile:

"Get out, get out, for heaven's sake, get out!"

"Don't send them away," I begged. "It's so pretty."

"Oh, my goodness," he answered, "you wouldn't think it pretty if you'd had to listen to it from early morning until closing time as I have."

All the beggars of course could not sing. Some played musical instruments, violins, guitars or exotic variations on these, while little boys contented themselves with the humble triangle which they jingled in time to their singing. But if you could neither play nor sing you got a small hurdy-gurdy and strapped it to your back and a friend cranked out music as you walked. Or still more ingenious, and needing no friend with whom you had to divide your takings, you carried about an old-fashioned phonograph with a great horn, which with small effort on your part blared forth the "Merry Widow" waltzes or other melodies equally appropriate to Christmas.

But what we thought most entertaining of all was the custom of giving presents to the traffic policemen. The beggars hold forth on both Christmas and New Year's Eve, the presents are given as in France on New Year's. We could scarcely believe our eyes when walking down University Street toward the Hotel Grand Bretagne we saw heaped on the little platform of the traffic officer bottles of wine, kegs of olive oil, a ham, a bag of flour, and other inspiring packages. When we came to the corner of Bucharest Street and Constitution Square the lad there had received so many offerings that he had to send for a colleague to guard them while he directed the traffic. I wondered how you picked the officer whom you particularly wished to propitiate. I was sure that if I gave a case of beer to the one at 5th Avenue and 42nd Street I should undoubtedly run over the man stationed at Park Avenue and 75th Street, and then what price beer?

I discovered, however, that picturesque as the idea is, the gifts are not personal but a sacrifice, as one might say, to the whole force. The presents are turned into a central depot and divided among all the men. Judging from the look of University Street and Constitution Square the Police Department must have been equipped with groceries for the whole year. Though if I were an Athens policeman I should like to be at that corner where you have to get another officer to guard the loot.

## *Two Poems for Christmas*

### *Mary of Nazareth*

Mary Queen of Heaven is a mighty queen,
but Mary of Nazareth was a queen no less,
although Nazareth folk never dreamed they had seen
in the carpenter's house a queen in working dress;
a queen sweeping a floor or laying a table,
or washing the supper things at fall of night.
And even had they watched they would not have been able
to see the angel who came in a cloud of light,
an angel with great eyes aflame with wonder
who knelt before this girl and spoke to her.
The sound of his voice was more terrible than thunder,
but she was not terrified. She did not stir.
And when she spoke, the angel bowed his head,
knowing what power moved in the word she said.

### *Saint Joseph and the Word*

Saint Joseph was the most silent saint of all.
No one has written down one word of his
for our edification. Not one small
word of his was saved unless it is
the Word that was the sum of all his life,
the precious Word he saved for everyone
that It might speak the cross, and not the knife,
long, long after he was dead and gone
and gathered to his fathers, and never again
could he spirit the Child and the young girl, His mother,
out of the dangerous city. From all men
of all times he was chosen and no other—
not one from among the prophets—but this rarely heard
and wordless man, to save God's mighty Word.

SISTER MARIS STELLA.

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# Virgil Michel

By LEO R. WARD and EMERSON HYNES

FATHER VIRGIL MICHEL has died, at the age of forty-eight—about the life-span of Saint Thomas—and just when it seemed to his friends that he was reaching the full stretch of his powers. For a dozen years his influence was felt in the Middle West where he lived and died; and for a few years he was well known nationally among those who are interested in a vital Christian scholarship and a vital Christian charity.

He was a strong, iron little man, full of initiative, full of drive, afraid of no labor. He worked fifteen, even seventeen hours a day over long periods, and he got an incredible lot of work done. Just now we notice articles of his announced for early appearance in *Ethics,* in the *Michaelman,* and in the *Review of Politics;* a volume of his is in the press; and he was preparing to give a series of lectures this winter at the University of Wisconsin. He translated perpetually: from French and German and Italian. He knew his Saint Thomas, having covered the whole of the master and using the matter in detail in relation to urgent social problems. As a matter of fact, he believed deeply in sacrifice and hard work, and we don't know any American of these times who believed less in the great bourgeois virtue of getting something for nothing; he simply made war, in theory and ever so much more in practise, on bourgeois excellence.

What Virgil Michel said in effect was this. Bourgeois virtue will never conquer either the kingdom of God or the really valuable inner kingdom of man. Not by bourgeois excellence is man excellent as man: not by mileage, not by numbers, not by machines, not by pleasures, but by an inner command and discipline. This is true in ethics proper, and almost more true, but still just 100 percent true, in religion, in economics, in the higher learning, and in the whole of the properly human life. Virgil Michel said that all of us are alive to communism as an enemy and most of us to fascism as an enemy, but even our spiritual leaders are hardly awake "to the more insidious menace that modern capitalism or bourgeois civilization is to all spiritual values."

We think Virgil Michel had creative ability, and showed it in seeing what were at any moment the decisive problems, in seeing what was not being done, e.g., by Catholic thought in our country, and what demanded doing and how it could be done; to his fingertips he was alive with plans as well as with action. Yet if he had a spark of genius, it certainly did not wait passively for some event to set it off, but got its chance in the man's gigantic every-day labors.

Social regeneration, he said, has to begin at home. Catholics are among those swamped by bourgeois values, by a way of life that he called simple materialism, naturalism and secularism; by love of money, and an aquiescence in mediocrity. Poverty and simplicity are the cure—a bitter medicine, but one well known to himself, in his love of the Benedictine rule and in his two years' missionary work among impoverished Indians. The evident implication of the words of Pius X, he remarked, "is that this true Christian spirit has not been flourishing in all the faithful. . . . Now this is, first of all, a matter for application to our own selves and not for condemnation of others, especially not of those outside our faith. Our prime duty is to see that we ourselves get away from a complacent carrying of water on both shoulders," and most of all from the indulgent fiction that we are at all points good and only we are good.

Perhaps what we take for creative genius in him was merely his capacity for hard work; there was not a soft fiber in him. But genius or no genius, he was out in front in alertness. He was alive and thoroughly awake, he knew what was going on and what was not going on. He saw the deadening effect of formality. He knew too well how sterile our educational life and even our moral and religious life can be: what a mild and cowed copy of something secular, something far from Christian.

As a teacher he at first followed the usual textbook method. And almost at once he saw that this method, in religion, sociology and social and political philosophy, is as dead as a doornail, and he junked it. The problems treated in these disciplines are rooted in the past, and nevertheless some of them are crucial problems of the present. Why handle live stuff as if it were dead? We may say he could not help it—he had to vitalize whatever he did. The one question finally bringing these studies together was this: What would be a vital Christian sociology? And then: Is there any such sociology? This was his living approach. He set his students to work to find out. He himself never let up; he loved to elaborate a tenable reply to that vital inquiry.

In their search he and his students went over some ground which, except that it had to be crossed, was not worth examining. But they covered Dawson carefully, and Maritain, and Paul Jostick, Mounier, the JOC and the JAC, the social



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encyclicals, especially the "Quadragesimo Anno" and the Motu Proprio; they all followed the *Catholic Worker* with active sympathy, and also Southern agrarianism and Catholic rural propaganda, they read THE COMMONWEAL and *Free America* and the "Amis d'esprit," and he himself reread the social thought of Saint Thomas and attempted in a set of booklets to bring its principles to bear on the problems precipitated by the present world-crisis.

The enemies, he came to see, are two: irresponsible individualism, and a complacent bourgeois spirit. And the remedies have to be a reconstruction—not even a restoration, but a reconstruction on the one hand in the direction of human solidarity, and on the other a full reawakening of the Christian habits of sacrifice, simplicity of life, and charity.

We have depersonalized life: by way of the machine and for a few men's wealth; we have now, no matter what the cost to anyone, to repersonalize our life. We have to "replace the individualistic or atomistic conception of society by the proper notion of human society as a moral union of individuals cooperating toward a common good." Society, rightly conceived, is an organic fellowship, not a mêlée of warring elements.

But to effect any real reconstruction, exact studies have to be made: to know precisely the problems and the causes of them, and precisely the nature of the key concepts involved, such as "justice," "the common good," "person," "property," "human right," and "capitalism." Hence the need for intellectual discipline, for a study of the masters of past and present and a perpetual study of the phenomena of modern civilization. With unceasing and concentrated efforts to know sources, to know problems, to know the given set-up, men might reasonably hope to be able to manage their lives.

It is no wonder that, devoted to such studies, Virgil Michel was a modern man and was always intelligible to modern men. He knew their problems much better than they knew them. He felt confident that men could find solutions. But he never gave the impression, and never had the impression, that all solutions were simply to be deduced from some facile major premise. In fact, he liked Mounier's "Personalist Manifesto" because Mounier was like himself—a man who made honest courageous effort and who, even then, thought his conclusions "tentavisional."

Of course, he went to see the Nova Scotia triumph, and spent six weeks last year in a first-hand study of it. And he was just ready to try such a program himself, adapted to the farmers of Minnesota; he had already begun in his own county to try his plans. He was prepared in the college of which he was dean to offer courses in the agrarian and agricultural way of life in order to meet this need in the Catholic colleges. He was keen to understand and promote cooperatives. He saw their merits and dangers, and wanted Catholic leaders, as in Nova Scotia, to sponsor the movement and furnish the spiritual element which alone can keep cooperatives out of socialism.

Of course, too, he was deeply impressed by the educational philosophy of President Hutchins and Dean Scott Buchanan. He went to Annapolis and saw the plan at work, and was getting ready to try the plan at his own St. John's University. In philosophy proper he worked with Mortimer J. Adler and a few others.

What he believed in, all he could believe in, was a vital philosophy. This, he noted, Scholasticism in our country has not yet been; he said he could count on the fingers of one hand the works of a vital sort written to date by American Scholastics. And he stated the conditions under which such a philosophy could be written. It must have acquaintance with the sources from which Scholasticism, when it was great and alive, came. But to know these sources is not yet to be a living philosopher. One must also know that philosophy itself. And these two eventualities would not be nearly enough. The philosopher, to be vital, must be intelligently immersed in urgent modern problems, as (we suggest) Jacques Maritain is. Philosophy can never be without relevance to the current scene. Virgil Michel gave all honor to the classical tradition in philosophy, but he also said, quite plainly, that yesterday, left to itself, is past, and it can have philosophical life only as used from the point of view of the problems of today.

It is well known that he was the leader of the tiny group of Benedictine monks who almost by themselves make up the liturgical movement in America. To bring the liturgy into the lives of the people—this was an indispensable step toward bringing Christian doctrine into the lives of the people. Hence Virgil Michel wrote and translated works on the liturgy, he was editor and co-author of the Christ-Life Series, one book for each grade from the first to and through college, a series permeated by the spirit of the liturgy and designed to promote spiritual growth as well as spiritual knowledge; he was also the editor of *Orate Fratres,* a monthly devoted to the liturgy.

Virgil Michel has inspired and will for a long time inspire the monks of St. John's Abbey and a little flock of collaborators and friends. By his vital method he will continue to direct all of these. And in time many others will come to know, a point that the non-vital educator does not yet know, that Virgil Michel was one of the outstanding educators of our time, an enlightened and bold man of the type demanded by an author whom he translated: "Strong characters are necessary in our day; a virile piety without weakness, without superstition, without sentimentalism, and without human respect."

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# Unemployment and Social Evolution

By E. L. MUNZER

UNEMPLOYMENT, after all experiences of the post-war period, seems to remain the basic disease of the organized and cartelized capitalism, and of the surviving remnants of liberal economy. At the climax of the gravest disturbance of our economic system, in 1931, the number of unemployed reached a total of about 25,000,000, and even now the statistically counted jobless in the so-called capitalistic world number not less than 16,000,000. If we take into consideration that about 10,000,000 of former unemployed at the moment are engaged in rearming, it is evident that productive economy has scarcely grown since 1931. The general standard of living remains unchanged; there are only shifts and dislocations of the individual standards, especially by the radical levelling of incomes resulting from the increased taxation which is destined to finance the various public works for the promoting of employment. The productive output in the world is probably smaller than in 1931; a strict proof is impossible as no statistician really knows, e.g., the percentage of unproductive steel-manufacture now and in 1931.

The modern analysis of the trade cycle is in many respects incomplete and sometimes not even logical. It sees the main cause for the recurring economic distress in the disarrangement within the sphere of distribution, in the rapid changes of supply and demand and in the consecutive staggering of prices, the basic element of the liberalistic theory. Even the new deductions of J. M. Keynes do not give conclusive explanations for the necessity of unemployment under certain economic conditions. It becomes more and more obvious that the reason for the sudden and radical changes in employment lies not so much in the purely economic and distributive sphere as in evolutionary social changes of society itself.

The problem of unemployment was partly solved in former times by the entirely different structure of the population and of the family. The country family, prevailing in Europe and America until the middle of the nineteenth century and still to be found in the *sadruga* of the Slavic nations, formed a natural social body large and articulate enough to provide for the needs of its *cashaltz,* unemployed individual members. Old age insurance was superfluous since the younger generation of the three or four generation family were by customary, moral and legal ties obliged to support the elder generation. Unemployment insurance was replaced by the essentially "autarchic" character of this family: younger sisters and brothers were educated and sustained by the elder ones, and the volume of necessary and possible productive work was so big and flexible that the casual unemployment of individual family members could be overcome by additional tasks or by a redistribution of the primitive economic functions of the various relatives.

Organized industry, urbanization, and loosening of family ties have entirely changed this social status. The modern family is shattered and disorganized, and the separation of the living space of the family from the working space of the individual destroyed this flexibility which enabled the family easily to take up or leave off its own productive activity. Urbanization has separated the generations; the modern family is a two generation unit if there are children at all. The permanent care for the elder generation is impossible; it is not even feasible for the children when husband and wife are working outside their living space, often in different factories and industries. As soon as the children are educated and prepared for a job they quit the parental home, and found families at other places. In former periods the income of the working generation was organically distributed within the framework of the family. In those days its resources and this income directly furnished the "relief jobs" and the clothing and shelter to its unemployed members and to those who were too old for regular jobs. Now this income of the working generation is cut down by taxes which are designed to serve the same purpose of caring for non-working family members, but which achieve this purpose through the medium of an elaborate administration and after a stupendous amount of administration functions.

The Christian family ideal, laughed at throughout a century by the apostles of liberal progress, is justified from beginning to end, not only from the economic, but also from the social and ethical viewpoint. For the necessary unemployment of these atomized rudiments of the old family is a moral as well as economic problem. The loss of millions of working hours is only one side of the problem. Whereas the temporarily unemployed member of the old organic family was able to fulfil at least some useful economic functions, and was normally cemented in the skeleton of his family, he now becomes demoralized under the strain of social and individual uselessness and his isolation as a social atom.

The trend toward the pure market economy, away from the relative autarchy of the small



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family unit, made the modern economy extremely sensitive. The adjustment of the markets in times of depression and the reestablishment of normal market conditions take a longer time the more distant the producer is from the consumer and the more complete the division of labor and the more complicated the economic organization. The irregularity of the modern economic process, unknown till about 1800, is mostly due to the inorganic structure of the community itself.

We find further evidence for this thesis when we regard the second great reason for the structural unemployment of the late capitalistic era. It is obvious that the organic unit next to family is the natural exchange community of the nations and states. Although far from being the only cause for the reorganization of political communities, similar economic conditions and natural exchange of goods and services are nevertheless one of the formative principles of the modern state. Economic ties were the forerunners of the states, like the Deutscher Zollverein, and economic antagonism was often the destroyer of state unity.

The world market, a lucrative addition to the economic arsenal of the pre-war time, was the second inorganic element of the capitalistic expansion. It is useful and valuable as long as all parties are prepared to follow the rules of this economic game, recognize the justifications for the division of labor which it implies, live together in political and economic peace; it becomes the gravest danger for production and employment, when these presuppositions are no more fulfilled. And the probability that they will suddenly vanish is far greater than that the traditional economic conditions of a comparatively self-contained national economy will be seriously altered.

We do in fact find the volume of international trade fluctuating much more than the national output, international prices far more reactive than internal prices, and the international division of labor more often and more radically changing than the national organization of productive work.

Whereas in 1800, only 3 percent of the industrial production of the European countries (except Russia) was exported, this percentage grew to 10 percent in 1870 and to 25 percent in 1913 (and 1928). It is clear that contractions of the international trade volume, under these circumstances, touch the very basis of the national economies concerned, especially when they show the violent tendencies of the post-war period.

The growing disharmony of modern industry is therefore to be reduced to two inorganic processes: the shift from the lower economic units to the modern industry which dissolves the family as one of the natural bases of economic life, and the subsequent extension of the national to the international market. It is true that this process has at the same time greatly enlarged the productivity and the output, especially of the industrial sector, but it has replaced security by temporary abundance, the constant flow of economic life by an up and down of fluctuations, and the economic stability of a lower standard of living by a slippery system of fat and meager years.

Self-sufficiency might be short-sighted in many cases, but it is a comprehensible reaction to this inorganic position of modern economy. And as long as political unrest prevails among nations, it is highly probable that the tendency toward autarchy will increase and not decrease. It is apparent that autarchy is no ideal remedy for the economic evils and that it lowers the standard of living, but it implies greater guarantees for the stability of the economic outlook and for the financial security of the individuals. It is also the necessary consequence of the dissolution of the economic unit of the family. The compulsion for increased social security is the characteristic of every atomized economic community. The family was able to tide the members over a crisis; the individual is bound to have a lasting employment of his own; however small his income may be, it has to flow constantly and evenly.

It is noteworthy that this redisintegration of the organic elements of economic exchange is led by the states and tends to create units which coincide with the state boundaries. The restoration of the family as one of the natural entities of economic life is scarcely advocated at all and nowhere practised.

The restoration of the sound economic basis of the family is a problem of the moral and religious integration of family life. If it is possible to strengthen the loosened moral ties of the family, the corresponding economic responsibility of its producing members would restore, at least to a certain degree, the pre-capitalistic conditions when many of the present social functions of the state were performed by the family. The return to smaller industrial units furthers this development. The separation of living and working space could be overcome to a certain extent, permitting the family to settle again in greater units. The family's present state resembles that of the time of the Roman Empire, and Christianity restored its natural moral and social conditions then. It may be necessary, it is true, to combine this process with a radical change in modern economy, but it is equally true that this price is not too high. The capitalistic era is already nearing its end, and it is far better to replace capitalism by a reformed particularism than by state socialism, which might eliminate some of the economic injustice of modern capitalism but without refounding the moral and religious basis of economy itself.

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# Views & Reviews

BY MICHAEL WILLIAMS

ONE OF the most important books now before the American public is "The Protestant Crusade, 1800-1860: A Study of the Origins of American Nativism," by Ray Allen Billington, assistant professor of history, Smith College (New York: the Macmillan Company, $5.00). It could be—certainly it ought to be—of practical and beneficial service to all intelligent Americans, of all religious and racial affiliations. Particularly should it be studied by Catholics. It never will be widely used, however, unless some sort of well-organized effort is made to get it into the hands of teachers, preachers, publicists, both writers and radio speakers, study clubs, and similar sources of public opinion.

It deserves such support, but it must first overcome many serious barriers in the way of its wide circulation. Its high price, of course, is one of the most difficult of those barriers. Its apparatus of scholarship is still another. For example, its first chapter, of only twenty-four pages, of fairly large type, is sprinkled with no fewer than 128 figures calling attention to that number of notes, which require six and a half pages following the chapter, in small type, for their publication. Another chapter carries 150 notes, and all the chapters are similarly buttressed. The bibliography, as Father John S. Kennedy, reviewing the book in the *Catholic Transcript,* of Hartford, Connecticut, remarks, "is staggering; it takes just forty-nine pages to run the gamut from 'American Banner' to 'Zwierlein.'" The author has been working on his book for many years, enjoying the cooperation of many scholars, both Catholic and Protestant. It would be a very real misfortune if his and their labors should merely result in one more scientific volume gathering dust on a few library shelves with its vast treasure of useful truth neglected because of its lack of what is called "popular appeal," both in style and technical presentment.

Father Coughlin's recent radio speeches, hailed and supported by so many Catholics, and non-Catholics as well, and so justly reprobated and opposed by other Catholics, and non-Catholics, is only one proof, though perhaps the most pressing and startling, of the fact that here in the United States we are in the midst of the gathering storm clouds of racial and religious rivalries, suspicions, and dislike rapidly rising toward hatred, resembling the same conditions which prevailed in Russia and Germany and Mexico and Spain, and other lands as well, before the outbreak of revolution or civil war, or both. We still have time, and, I believe, the general will, to prevent the outbreak of the threatened tempest, if only we can use our time and employ our will wisely and effectively. For when we compare the signs of racial and religious conflicts to storm clouds, we should never forget that apt as such comparisons may be, they should not deceive us into thinking that both alike are "inevitable" or "uncontrollable." Natural phenomena, indeed, are inevitable, and uncontrollable; yet even so man's science has devised warnings of nature's outbreaks, and methods for avoiding or at least alleviating their destructive effects. In the fields of moral and spiritual phenomena, mankind's will may be even more effective, if applied wisely, for that realm is not ruled by fatalistic forces; threatened disasters may not only be discerned, but may be prevented, may even be transformed into blessings, if we but will it so wisely and practically. But in any such effort, such as our present danger calls for so plainly, we must face realities, build on facts, and not fool ourselves with fantasies, or substitute sentimental slogans for words of truth.

Professor Billington's book is indispensable to all leaders and shapers of public opinion in our country who desire to preserve American religious liberty and racial cooperation among our citizens. There is at once, in his thoroughly scientific exposition of American Nativism, the revelation of the depth and extent and persistence of the spirit of intolerance and bigotry and superstition and hatred, and also of the spirit of genuine brotherhood and cooperation and liberty and effective love which so far in our national history, since the acceptance of the Constitution and the Bill of Rights, and the spread of the principles laid down in our fundamental law, has proven progressively greater and stronger than the contrary spirit. It is regrettable that Professor Billington did not extend his study of the movement of the first spirit later than 1860, when Know-nothingism, after its vast surge into power in many states and even into the national government, was defeated by the stronger spirit of American liberty and fraternity, and declined into apparent impotence. For of course we know that the spirit which moved it was not finally exorcised. It reappeared in the Ku Klux Klan, culminating in the deluge of bigotry and hatred which so sadly marred the presidential campaign of 1928. And that spirit has shown signs of active resurgence throughout many places in our country in recent days. Has it or has it not still power enough once more to arouse and direct another terrible storm? It is to be hoped that Professor Billington may follow up his history of the origin and growth of the anti-Catholic tradition in the United States with another volume bringing his study up to date, a study based as this book is based, not upon mere wishful thinking or unwarranted assumptions, but upon significant facts.

It is quite impossible to summarize this book within the limits of a brief article, or, indeed, several articles. I am not attempting to review it but rather I am trying most frankly to make propaganda on behalf of its thorough study by our Catholic leaders. May I suggest to the active editors of THE COMMONWEAL that they take part in this by printing (in several articles, if necessary) a really competent digest of the volume—but not as a substitute for its purchase, and the reading of it in full, but rather to convince our schools and colleges, our thoughtful and influential preachers and writers, of the book's high practical value? Professor Billington is not a Catholic. It is obvious that his researches and reflections have convinced him that by far the greater part of the charges made against the Catholic Church by the proponents of militant anti-

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Catholicism were baseless, and often maliciously manufactured. But at the same time he points out what he considers to have been serious mistakes of policy made by Catholic champions of the past which tended to inflame rather than to allay the inherited prejudice against the Church which underlies the whole movement, and which Professor Billington treats in his first chapter. He may or may not be right in his criticism of the policies he considers to have been mistaken; but nobody can question his intention to be scrupulously fair and objective. Today, as in the time of the A.P.A. and Know-nothing and K.K.K. conflicts, Catholic leaders, or those considered to be such, are also in danger of making similar errors of judgment. It is one of the great merits of this book that its study would tend to enlighten Catholics as to the best methods not only of maintaining their own rights as American citizens but also how best to aid in the similar protection of the just rights of all other types of Americans.

# Communications

## THE MAN WITHOUT A COUNTRY

Hudson Heights, N. J.

TO the Editors: It was very comforting to see Mr. Shuster lay aside his kid gloves in a pardonable digression in his article, "The Man without a Country," in the December 2 issue of THE COMMONWEAL, and state very forcibly "that these articles [anti-Catholic] are a deplorable manifestation of intellectual illiteracy. And also of moral degradation."

Catholic writers are far too charitable and too indifferent in their attitude toward this avalanche of anti-Catholic material that is now making its appearance in the press. Look how our friends are treating Father Coughlin after his Sunday's broadcast. "Defrock him," says a prominent Jewish gentleman; "Put him off the air," says a president of a radio station. "His speech was plainly calculated to stir up religious prejudice and strife," says the New York *Times* editorially.

Now it is quite evident that what Father Coughlin said in his radio address was much closer to the truth than the anti-Catholic articles that are currently appearing in the press. Why not defend him? He isn't all wrong. Declare in what you differ with him but, in heaven's name, support him in the good that he is doing. Don't let it appear that he has no friends among the Catholic writers.

A great many readers would welcome a firmer stand in the Catholic press.

ARTHUR S. DOMBROWSKI.

New York, N. Y.

TO the Editors: I believe that it is high time that Catholics take cognizance of the fascist implications in the activities of Father Charles E. Coughlin. In Germany fascism was preceded by a wave of anti-Semitism similar to the wave of anti-Semitism now going on in this country, and it is to the shame of Catholicism that American anti-Semitism is aided and abetted by Catholic priests like Father Coughlin.

Anti-Semitism is being followed in Germany and Austria by wild anti-Catholic persecutions. It thus becomes clear to all clear-thinking Catholics that unity of Catholic and Jew and of all other minorities is essential in the United States if we are to retain our religious and civil liberties. Nazi success is predicated on dividing all religious minorities. Let us not fall into the Nazi trap.

PAUL MCCARRON.

New York, N. Y.

TO the Editors: I beg to differ with you on your suggestion of changing the immigration laws and suspending quota allotments in favor of refugees from Germany-Austria. I think the way to handle the situation would be to admit as many refugees as can be supported by Jewish and Christian agencies and individuals, but only on a visitor's status and with the understanding that they shall not be eligible to apply for citizenship at a later date, and must be resettled somewhere else when a permanent home can be found for them. Of course we could give the best of them, selected on the basis of a sort of competitive all-around examination, first place on future quotas; but the quota basis should not be changed.

J. H. B. HOFFMANN.

## MARX AND THE MIDDLE CLASSES

Montreal, Quebec.

TO the Editors: The article by Harry Spencer on "Marx and the Middle Classes," in the November 18 number of THE COMMONWEAL has been drawn to my attention, and I should like to make a brief protest against his loose use of the words "socialism" and "socialistic," and his identification of "socialism" throughout with Marxian theory.

Surely many socialists say just what Mr. Spencer himself says in his opening paragraph, that "a revolutionary reorganization of the existing system can still differ both in tactics and in fundamental principles from the revolution of the Marxists." (I grant this "fundamental principles" for the sake of making my point, though Mr. Spencer does not say what fundamental principles he means.) They would not go all the way with him in his next sentence, for their "revolution" would destroy private property to the extent of abolishing private ownership of the means of production—which is not the same thing as all private property—but they would agree that "such a revolution along democratic lines could constitute a genuine revolution without entailing . . . interference with the right of the individual to maintain and express his own political and religious beliefs."

Anyone familiar with socialist writings knows that there are many methods of carrying on public ownership without destroying democratic rights, and that the rôle of the middle class is a subject to which socialist thinkers are giving increasing attention. Regardless of material environment, it may be possible to bring the middle classes into spiritual alignment with the proletariat in such numbers as to bring about the democratic revolution which so many socialists desire.

HARRIET R. FORSEY.

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# Points & Lines

## "Making America Click"

PREDICTIONS were strong that the forty-third annual Congress of American Industry sponsored by the National Association of Manufacturers in New York would reflect the increased sense of social responsibility and attention to public relations manifested by American industrialists of late. According to *Newsweek,* for instance:

> Despite the New Deal reverses in the November elections the N.A.M. Congress will commence a broader program in defense of private enterprise this year. It will impress upon business its responsibilities for social as well as economic problems. That labor, farmers and the public must share in the solution of these problems, however, will be stressed—witness the session on interdependence, featuring as speakers Lewis Morris, dirt farmer of Grimes, Iowa, and W. W. Waymack, Des Moines editor. . . . Industry no longer objects to fair, definite regulation—the fixing in advance of rules to protect the public interest. But regulation too often has become control or interference with management because of a failure properly to define and qualify the powers of regulating agencies.

The platform itself as finally presented was the result of considerable discussion and debate. It advocated cooperation with labor, the government, the farmer and the American public generally, although in the course of its large generalities familiar phrases of other and more intransigent days could be detected. Here is a portion expressing the new point of view:

> No combination of privileged interests, no economic dictatorship by government authority produed our past progress. It was achieved only through conditions which encouraged the individual to think, to work, to save, to invest, to take risks, to carry on the rivalries of wholesome competition. Any program of dictated economy would be a reversal of the American experience and tradition. America's main problem today is how to apply these time-tested principles and institutions to the conditions and requirements of present-day society. This task is not the special concern of any one group but is a national problem.

The nine-point program recognizing the social responsibility of business, the rights of collective bargaining, the need for distribution of purchasing power and of government regulation, and calling for protection of investors, lowering of taxes, government economies, the end of government competition and tariff protection, was acclaimed in the daily press. Fairly typical is the St. Louis *Post-Dispatch:*

> Instead of the unrelenting opposition to change which marked the resolutions approved at last year's convention the keynote of this year's program is conciliation. In willingness to accept government regulation as distinguished from government control and in recognition of the social responsibilities of business and industry, extracts from the new resolutions read as if they might have been written by some New Dealers like Adolf Berle, jr., or Leon Henderson. Proposals to denounce the National Labor Relations Act were shelved and the platform was written so as to commit the association to the principle of collective bargaining, with labor represented by an agency of its own choosing.

Another indication that the new efforts may ultimately result in class cooperation is found in the *Daily Worker,* which failed to report the resolutions or the program but says editorially:

> No one can fail to notice the changed tone of this platform as compared with last year's. The phrases are milder; even such ideas as "social security" and "increased purchasing power" now find their way into the platform of big business. But no one is so gullible as to believe that in this mild new language everything is exactly as it meets the eye. That would be the height of naïveté. . . . The final document is a compromise which shows the dominating influence of the reactionaries using vague "progressive" language. Exactly how far this new language may mean anything to the American people can only be determined in action and deeds in the immediate future. The realities remain. Wall Street economic sabotage continues unabated. The diehards of the N.A.M. convention whose ideas dominated the convention are the powerful industrial monopolists who hold the commanding positions in America's economic life. They are the barons of steel, oil, copper, rubber, railroads and the banks.

Less hostile, but more critical than the bulk of the nation's press are the observations of H. B. Elliston in the *Christian Science Monitor:*

> Whether or not business and government are discovering a common denominator of cooperation, the platform which the National Association of Manufacturers presented to the nation at its final session on Friday night represents a decided advance from the old standpatism. On one subject, however, the manufacturers remain Bourbonesque. This is on the tariff. H. W. Prentiss, jr., didn't mention the tariff at all in reading the platform but one of the committees of the N.A.M. had already given a report which trotted out all the dog-eared arguments of the high protectionists and ended up by denouncing the Hull program.

And point 9 calls for trade and foreign policies "related to the needs of the home economy with the objective of protecting the standard of living of the American people, particularly of the workers and farmers."

## TVA Costs and Competitors

THE TVA is an institution serving many purposes—well or badly according to the viewpoint. Differences in viewpoint on the TVA have been a major theme running through public affairs for the past six years, and it has been played loudly since the congressional hearings started last summer. Recent witnesses before the Investigating Committee have sharpened the arguments on the TVA as a yardstick, and on the relationship between the TVA and the principal private utility company in its territory, the Tennessee Electric Power Company, subsidiary of Commonwealth and Southern Corporation. Almost incidentally during his testimony, Mr. J. A. Krug, the Authority's chief power planning engineer, announced that the federal organization rejected Wendell L. Willkie's (president of Commonwealth and Southern) offer to fix by the arbitration of the SEC the price to be paid by the government for the properties of the Tennessee Electric. According to the New York *Herald Tribune:*

> The objections enumerated by Mr. Krug were: That the proposal would require a score of municipalities to enter the power business blindfolded. It is "of such dubious legality that it would lead to years of litigation." The problem requires an immediate solution and arbitration would take a long time. Fixing of a restrictive boundary

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for TVA would violate the act which created the "yardstick" power measuring agency.

Mr. Willkie replied, in part:

> His objections are entirely without merit. Two of his objections are purely legalistic. . . . His next objection to my proposal is that it will lead to delay. This is not true. . . . The other objection that it would lead to confusion and require scores of cities to enter the power business blindfolded comes rather strangely from the TVA. . . . Again I wish to repeat that the duplication of utility properties with federal funds or the combined efforts of the PWA, TVA and power boards to force the utilities to sell their property at less than their true value is preventing a building program on the part of the utilities throughout the country in the next few years running into billions of dollars.

More interesting than this quarrel with Commonwealth and Southern, which has been going on for years, was the testimony about the quality of TVA as a "yardstick" for the electricity industry. Dr. Arthur E. Morgan, dismissed former chairman of TVA, attacked the rate-making methods of the authority before the Congressional Committee. *Business Week* believed:

> TVA must talk fast to cover up Arthur E. Morgan's disconcerting figures on "yardstick" power rates when corrected in the light of unrecorded costs. The investigating committee cut the deposed chairman's time, but he got cold figures into the record that will go far to kill the notion that TVA's rates are a fair measure of what private utilities should equitably charge for electric service.

J. A. Krug answered, for the TVA, Dr. Morgan's eight-barrelled attack, and attempted to explain some of the cost accounting methods followed. According to the A.P. dispatch, Mr. Krug first testified:

> The present rates when all ten dams were in operation about 1946, instead of the four now in use, would give the government a revenue of $21,251,000 a year from power sales, which he said would mean an annual profit of $3,146,401. This contrasted with annual deficits of $3,156,852 predicted by Dr. Arthur E. Morgan, and $10,000,000 predicted by Dean Edward W. Moreland of the Massachusetts Institute of Technology

He then offered information from a cost report drawn up by Colonel T. B. Parker, TVA chief engineer. The latter explained the theory of allocation:

> "The direct cost for any one purpose (such as power, flood control, etc.) corresponds to the investment which could have been eliminated from the total project cost if that purpose had been excluded in the development of the project." He said the "alternative cost of any one purpose is the lowest cost of a development undertaken solely for that purpose, which realizes an equivalent benefit to that obtained in the multiple-use scheme."

The figures for the complete TVA ten-dam project given by Mr. Krug, mostly from the Parker report, were as follows (they seem to be $720 off as given in the A.P.):

Total cost: $494,092,864.
Power total: $279,141,288.
Generation, $108,884,965.
Transmission, $84,283,000.
General property, $2,000,000.
Allocation of multiple use, $83,973,243.
Direct navigation cost: $44,880,000.
Navigation charge of multiple use: $70,921,048.
Direct flood control cost: $33,763,000.
Flood control charge of multiple use: $65,386,808.

# The Stage & Screen

## *Here Come the Clowns*

IN "HERE COME THE CLOWNS," which is the dramatized version of his novel (also reviewed in this issue), Philip Barry returns to that very small band of American dramatists who count. It is not a perfect play, but it is a stimulating one, and it has one or two scenes which are unsurpassed in the modern American theatre. Moreover, it is a play informed with a deep religious spirit, a spirit which, if not explicitly so, is implicitly Catholic. It deals with the problem of good and evil, and ends with an affirmation of man's free will in his choice between God and the devil. Dan Clancy is a stage hand who, miserably unhappy with his wife and distracted by the loss of his child, sets out to find God, and for a moment believes he has discovered Him in the figure of a theatre proprietor who has been kind to him. He wants to ask why it is that the good must suffer, and when he finds that the theatre proprietor is after all a mirage in his own imagination the realization comes to him that in this life we must find God in ourselves, and that we have in our own actions the possibility of realizing Him or of selling ourselves to the devil. It would be impossible to tell the story in any detail here, but one thing is certain: it has a mystical beauty of a rare and haunting sort.

There will be those who will say it is confused, and there are moments, notably in the prologue, where this charge is justified, but taken as a whole "Here Come the Clowns" is the most moving, as it is by all odds the most imaginative, play of the year. Philip Barry knows how to write dialogue. This has long been recognized. But it is dialogue of a different sort than that of any other American dramatist; and this has not been recognized enough. Philip Barry is a master of the unspoken word, the word implicit but not written. In this he reminds one of Chekhov. His dialogue means more than it says, and in a play of spiritual contest this is a necessary virtue. It is probably because of this that some people find him vague. Many of us are too used to the bare diction of the realistic drama to be willing to surrender ourselves at once to a more imaginative and poetic medium, but if the drama is to live that medium must be recovered. Mr. Barry is neither of the blood and bones, nor the tea and saucer, school; he is something, when he is at his best, very much finer, something at once more imaginative and more subtle—a dramatist of the soul, a mystic who yet comes to grips with life. He is this in "Here Come the Clowns."

The acting is on the whole admirable. Eddie Dowling makes of Dan a figure of rare simplicity and poignancy, and in his final scene rises to true poetic heights. He *is* the tortured, aspiring little soul, clothed in a humble body. It is a memorable performance. Equally fine is Leo Chalzel's mephistophelian illusionist, an impersonation which might have been overdone, but is not. Mr. Chalzel in its reveals himself as one of the most promising of our younger actors, at once the master of the technique of his

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part, and the possessor of a magnetic personality. He ought to go far. Excellent too are Jerry Austin, Russell Collins, Frank Gaby, Hortense Alden and Doris Dudley. In short "Here Come the Clowns" is a play which ought to be seen by every lover of the drama, and especially by every Catholic. It may not be perfect in construction, but it is something more important—it touches the mind and purifies the soul. (At the Booth Theatre.)

GRENVILLE VERNON.

### *Hail, All Hail the Average Man*

BEST and newest bit of fun is in "Thanks for Everything," a clever satire with music that jokes about people and institutions that need ribbing. When Jack Haley wins a radio contest and becomes Mr. Average Man, Adolphe Menjou as the head of an advertising agency realizes that the most important person in America is not Mr. Roosevelt or Shirley Temple, but Mr. Average Man; so Adolphe cheats Jack out of the contest money, gives him a small job in his agency and sets Jack Oakie to trailing him to note all of Mr. Average Man's reactions and preferences. I won't spoil your fun by telling too much about what happens to this human guinea pig who is always 100 percent correct. The story goes berserk when Jack Haley is tested on the subject of war: will he refuse to fight or will he fly to the colors at the dropping of a few well-chosen slogans? A faked radio scare (à la Orson Welles) stimulates Haley to action. Arleen Whelan and Binnie Barnes assist Haley, Menjou and Oakie in putting over the witty lines and situations in this Darryl F. Zanuck production that keeps you chuckling.

For the latest doings of the average white-collar family, see "Out West with the Hardys." Number five in this series continues the wholesome and homely, though slightly sentimental, episodes in the lives of the Hardys who make a trek this time to the great open spaces to save some ranchers from threatened adversity. The cast is the same as in the other Hardy pictures, which are popular not so much for their formula plots as for their intimate scenes of family life and relationships, with the addition of little Virginia Weidler whose delightful tomboyishness puts swaggering Mickey Rooney in his place.

"Heart of the North" exhibits honest, solid Dick Foran in Technicolor as a sergeant in the Royal Northwest Mounted Police. While he is getting his man, you are thrilled by a chase by boat, a chase by airplane, a fight over the edge of a cliff, an exciting scene between outlaws and Mounties who are shooting it out, and a near lynching with a last-minute rescue. The picture's final line is good: "And that's that."

Because it has a light and fantastic story about a little Parisienne who studies in the National Dramatic Academy by day and works in a gas-meter factory by night and who turns down her imaginary prince charming when he really falls in love with her, "Dramatic School" could have been a delightful movie. As it is, Luise Rainer and her co-workers lack the René Clair touch and perform as if they really had something important to do. The next lesson for this Dramatic School should be on how to play and cast light comedy.

PHILIP T. HARTUNG.

# Philosophy for Humans

By WILLIAM O'MEARA

CONTEMPORARY philosophers of all schools are turning their attention more and more to the problems of man and society. Speculative discussions of reality and knowledge are giving way to constructive attempts to express a practical philosophy, among the philosophers inspired by Aristotle and Saint Thomas Aquinas as well as among those who stem from Descartes and Kant. "True Humanism" [1] is Jacques Maritain's most developed treatment of his views on these problems.

M. Maritain is professor of philosophy at the Catholic Institute of Paris. His philosophical writings, especially those which have appeared since the war, have won world-wide recognition and influence. In recent years he has lectured in Canada and South America as well as in the United States. At present he is concluding a lecture-tour in this country which has taken him to Notre Dame, Georgetown and De Paul Universities and Providence College, among Catholic centers of learning, and to the Universities of Chicago, Iowa and Virginia and Harvard University, among leading non-Catholic institutions.

The present book is indispensable for those people who feel the need of guidance to understand the problems and crises which afflict the world today. In it Maritain analyzes the major problems of society in terms of the various and conflicting conceptions of human nature upheld by the adherents of different leading social philosophies. His own suggested solution is based upon the principles of the philosophy of Saint Thomas Aquinas, guided of course, when touching upon matters which concern theology, by the doctrines of the Catholic Church.

"True humanism is humanism centered in God." This is the essence of Maritain's position in his own words taken from the current issue of *Blackfriars*. There is no antithesis between humanism and religion, for the true doctrine on man's nature gives man his proper position and value, neither exalting him in derogation of his Creator, nor demeaning him in a mistaken attempt to glorify God. In other words, man's highest position is that of God's greatest creature on this earth, and the truth is not served or changed by attempting to place him higher than he actually is nor by regarding him as less than he is. In terms of this doctrine, Maritain criticizes various false teachings, from those of the "Humanists" and "Reformers" of the sixteenth century down to those of Marx and his followers in our own day. He has a genuinely profound critique of totalitarianism in its different manifestations, balanced by a nice appreciation of the differences which distinguish the state-forms existing in Russia, Germany and Italy.

It should not be thought, however, that this book is just another anti-communist or anti-fascist tract. As the traditional philosophy recognizes, nothing can exist which is totally evil. There is a "symbiosis," that is, a growing

[1] True Humanism, by Jacques Maritain. New York. Charles Scribner's Sons. $3.50.

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or living together, of the true and the false apparent in present political systems. The erroneous usually consists in omission or overemphasis. As Maritain writes, ". . . there is a positivism of the Right which acts as though it were false that man comes from God and belongs to God; it obliterates God by the degree of its contempt for men. And there is an idealism of the Left which acts as if it were false that man comes from nothingness and belongs to nothingness: it removes the Creator in order to divinize man. [He adds in a footnote: 'If one pursued this analysis, we should doubtless see that National-Socialism shares at once in both these practical atheisms."] These opposite tendencies, whose direction is seen by a study of their ideal limits, explain many of the contradictions of modern history: Fascism springs from the one, Communism from the other." In brief, denial of God, departure from the truth in regard to man's Creator, necessarily ends in serious misconceptions concerning man which effectually impede all such attempts to reconstruct man's social and political life.

On the positive side, Professor Maritain presents his conception of the historical ideal of a new Christendom. He explains that this ideal is not at all like that of a Utopia—an imagined ideal not really possible—but rather one which is genuinely possible, which may be actually realized in the future in so far as we are able to forecast that future from what we know of history and of the present. This new régime will be a Christian one, but of a type very different from the medieval realization of Christendom. The same Christian principles will be exemplified under new historical conditions, so that the result, while no less authentically Christian, will differ in many important respects from that of medieval times. Thus, Maritain rejects, on the one hand, the opinion that change and progress involve a change in first principles and, on the other, the view that highest rules and principles are always applied in the same way and that a Catholic or Christian state, if one should come into being in the future, would be in all important respects the same as that of medieval Christendom. Maritain's doctrine is a true synthesis and not a mere compromise. He accepts the truth that change is real and history is irreversible and the complementary truth that highest principles are immutable and eternal.

His view of what a new Christendom will be is in the highest degree interesting and suggestive. He outlines a "pluralist" structure for the economic and political orders which will embody a maximum of freedom for all along with just respect for authority. It will be a personalist democracy in which the common aim will be the realization of fraternal common life.

Examining the historical chances for this new realization of the Christian state, M. Maritain concludes that a relatively long time must pass before a new Christendom can become actual. The "established disorder," as it has been called, of the present shall have to be overcome before the better future envisaged here can come into being. In the meantime, however, there is much for Christians to do. Many will find the last chapter on the more immediate future the most fertile and inspiring in the book. Maritain is no believer in "non-participation" by Christians in the affairs of the world. For him, the Christian "should not absent himself from any field of human action; he is needed everywhere. He must work at once—inasmuch as he is a Christian—on the plane of religious action (which is indirectly political), and—in that he is a member of the spiritual community—on that place of action which is properly and directly temporal and political." There is indeed much to be done and the present work charts for the willing the heights to be achieved as well as the pitfalls to avoid. The reflections of this great philosopher on the spiritual and temporal problems of man today and in the future must be pondered by all who are seriously concerned with these vital questions.

The translation of this volume is deficient in many respects, although not as seriously so as in the case of his preceding book, "The Degrees of Knowledge." There is an awkwardness and infelicity in the translated style, but in this case these fortunately do not seriously interfere with the understanding of the sense. The trouble is chiefly in things like having "only" almost always in the wrong position, and in general, having a sort of alien surface between the reader and the work. Translating Maritain is, to be sure, an arduous job, but one cannot help protesting the economic *impasse* which, given an unsuitable translation in England, also makes it convenient to pass this on to the American public. It is regrettable that the name of so respected an American publisher should be attached to so inadequate a piece of work.

# Other Books of the Day

## Symbols and Content

*War in Heaven, by Philip Barry. New York: Coward McCann.* $2.50.

SYMBOLISM, it has been said, is the most pressing problem of modern art. The tendency of our civilization of recent years has been destructive of man's traditional symbols, and yet the nature of art is such that the artist cannot operate without them. Mr. Philip Barry's "War in Heaven" makes a very interesting contribution to this problem, for it uses traditional symbols with vitality and homely relevance in the fashion that suggests that here, as elsewhere, audacity is the best rule for the confrontation of contexts. But Mr. Barry has not only set ancient symbols in new occasions; he has also done a little symbol-making of his own.

The world of James Concannon's Globe Theatre was an excellent choice of place, and the company of vaudeville artists, with their peculiar tensions and their universal problems, an equally happy choice of personnel. So was John Dickinson, the press agent, for the narrator. As for Dan Clancy, the stagehand who broke up the show and started the story, he is his own excuse for being. He had never had much, but even that he had lost—his daughter, his work, in the loss of his arm, his wife. Yet there was in him something "fierce and imperishable," something that would not let go of the Providence he so passionately challenged. When he stepped out onto the stage of the Globe that night with that haunting question, "Are you out there?" he was indeed looking for God.

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No less striking is the conception of the illusionist, Max Pabst, who doubled as God and the devil. The act in which he elicits from the grudging self-revelations of the actors the secret of their private agonies and the grim exposition of his genuinely diabolical thesis is a brilliant dramatic feat. But in the end it is Clancy who holds the stage, and even what he says seems a little muddy in the light of what he was. It is hard to know which to praise more, the wit with which that character is revealed, or the tenderness.

HELEN C. WHITE.

CONTEMPORARY SOCIAL PROBLEMS

*Money to Burn, by Horace Coon. New York: Longmans, Green and Company. $3.00.*

"PHILANTHROPIC and business interests are not merely complementary, they are identical." This is the conclusion of Mr. Coon, after a careful study of American Foundations. For this is a book about our Foundations: who creates them, who manages them, where the money comes from and what is done with it.

His conclusion leaves Mr. Coon mildly angry. There is no question in my mind but what he wants the Foundations abolished. He does not believe in their motivation, their purpose or their results. He says, quite frankly, that many of them are silly—that others are inefficient, their authors or trustees guilty of blundering and sheer waste. The chapter on the Carnegie Foundation for the Advancement of Teaching leaves the present writer in a similar frame of mind.

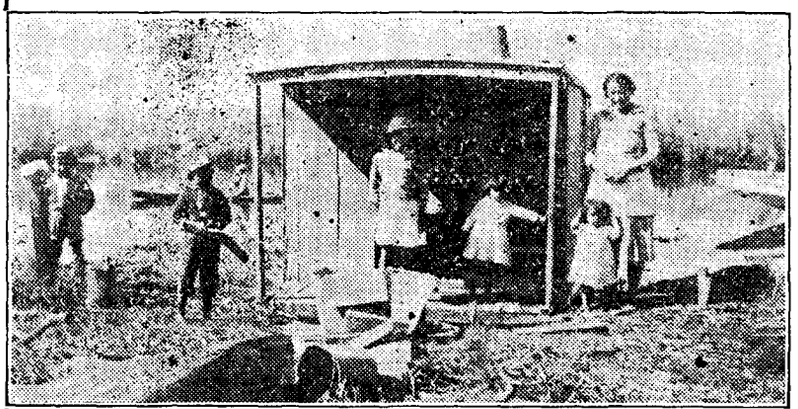
Mr. Coon quotes John D. Rockefeller to the effect that: "We have not drawn sharp lines between our business and philanthropic interests." He finds that the trustees constitute interlocking directorates and that the managers are at once moved by good-will and a desire to protect corporate wealth. He finds them timid, cautious and conservative. The relation between Public Health Foundations and real results is slender. They seek to alleviate problems; not to solve them. Careful advertising of their work, he feels, leaves them pretty free from much criticism.

Mr. Coon has a sceptical turn of mind. Investigation of particular Foundations gives this scepticism a field day. The Carnegie Endowment for Peace he regards somewhat unfairly as, at best, an "Endowment for War," and at worst, a blundering, naive and unrealistic organization. His study of this and of the Duke Foundation are the most revealing and devastating sections of the book.

Not the least of things that exercise Mr. Coon is the relation between Foundations and American education. He is convinced that the Foundations control our educational pattern. On this point the present writer remains unconvinced. Against the Duke Foundation, Mr. Coon makes out an excellent case. It would seem that not only the purpose but the result is to insulate the Duke Power Company from adverse criticism, much less government


# BLACKROBE APPEALS FOR HELP TO SAVE THE FAITH AMONG HIS INDIAN CHILDREN

**The Most Reverend Joseph F. Rummel, Archbishop of New Orleans, heartily endorses the petition of the Reverend Abel Caillouet for aid in erecting a combination chapel and school for his Terrebonne Indians in the bayou country of Louisiana.**



The typical houseboat home of the Terrebonne Indian. Mother and children beg you to help their blackrobe build a combination chapel and school for them. A welcome gift to our Savior on Christmas morning. A donation to build another Bethlehem for these—His most needy ones.

**"What good could we not accomplish," writes Father Caillouet, "among our Indians if we could only start a Catholic school and build a chapel for them! The non-Catholic sects have understood the importance of such work, and they have already entered into the fold of our Catholic Indians. On Bayou Grand Caillou, the non-Catholic chapel and school stand in the very center of our Indian population. Under our very eyes, we see our Catholic Indians drift away from the Church. Yet, how forbid them entirely from frequenting the Protestant school, when it is a choice between that and continued illiteracy? Some parents say that their children attend the non-Catholic school merely to learn how to read and write, and not to change their religion. How hard it is, however, to draw the line between instruction and influence! Other parents, with a Faith well worthy of heroes, flatly refuse to send their children to the non-Catholic school, and prefer to keep them home in their illiteracy rather than expose them to the danger of losing their Faith. How can the Church fail them in their loyalty?**

**"The wolf is already in the fold; how can the shepherd stand by idly? Something must be done, and quickly, if the Faith is to be preserved among these outcasts of all but Christ. A chapel and school would work wonders to reclaim those who have been snatched away from the Church. But how can our Indians build them? They have no resources to mention. They shrimp and trap on a percentage basis in someone else's boats and on other people's lands. They cannot plan and provide for tomorrow as the cash money they make in season is swallowed up in great measure by debts contracted for groceries in slack times. They live in houseboats and camps and huts; hardly ever in houses worthy of the name. In spite of many drawbacks, they have kept the Faith for over a century through the zeal and efforts of tireless missionaries and by the grace of God. Many are about to lose it now;—alas! some have already lost it. To remain indifferent to their plight would betray a lack of Faith on our own part. That is why we appeal to those, we know, will respond because of their understanding Faith and their spiritual vision."**

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regulation. He notes that there neither is nor can be much free teaching or research at Duke University, if the teaching or findings run counter to the interests of Duke Power Company. (Whether the evidence he presents is conclusive on this point the present writer does not know.) That the result was intended by Mr. Duke seems clear: "I'm the last Duke," he said, "but I don't think anybody will bother this thing I'm leaving. What I mean is I've got them fixed now so there won't be any meddling with it by legislatures and courts and newspapers." That from this case, however, can be drawn large inferences that Foundations control our education doesn't seem warranted. If such control is demonstrable Mr. Coon does not demonstrate it. Where universities accept grants of money a tendency to be "orthodox" might be natural and understandable. My point is that Mr. Coon does not prove it. Neither does he prove that always men who give are selfish.

He is particularly annoyed since it is difficult to change wills or charters "because to do so would be an abridgement of contract, a constitutional obligation prohibited by the Supreme Court since the celebrated Dartmouth College Case." As a matter of fact wills are not so hard to change as he thinks. I ought not to have to remind him that the Dartmouth College Case was modified by the Supreme Court in the Charles River Case (1837), by Munn *v.* Illinois (1876) and by the Boston Beer Cases (1878). FRANCIS DOWNING.

*Sun of Justice: An Essay on the Social Teaching of the Catholic Church, by Harold Robbins. Scotch Plains, N. J.: Sower Press.* $1.50.

THIS little book gives, what many persons will be glad to have, a clear exposition of the economic organization the English "distributists" think is demanded by the principles of the papal encyclicals and leading Catholic philosophers. According to "distributists," industrialism is incompatible with Catholicism. Ownership (meaning responsible and direct control of property, with an emphasis on productive property, and therefore not the kind of ownership one acquires through buying shares in a stock company) must be widely diffused. Hence the majority of families should be settled on small farms which they own and cultivate without machinery (Mr. Robbins calls a reaper a machine), meeting from the farm most of their needs in the way of food, clothing, housing, fuel.

Trade should be reduced to a minimum, and should first of all be with small neighboring villages where live enough craftsmen to do for the farmers what they cannot do for themselves. Since the human personality is the most precious thing in creation, and the division of labor by which a man makes only a small part of a thing ("the head of a nail or the point of a pin," as Ruskin phrases it) in mass production by power-driven machinery turns men into robots, respect for the human person demands a change in method.

It recalls Ruskin's gallant, but useless, struggle in the last century, and one can see little probability that a sufficient number of people materially to affect modern industrialism will be converted by this later crusade. Our machine civilization may collapse, as previous civilizations have collapsed, and so our descendants may live by handicraft, but if such a dénouement occurs it will almost certainly be by necessity, and not because their ancestors deliberately chose that path. A distributist organization of society, as here outlined, is certainly compatible with Catholicism, but in spite of the English distributists I cannot see that it is demanded by the papal encyclicals and Catholic moralists. I am convinced that it is possible to develop a system that will be in harmony with Catholic philosophy and at the same time conserve the gains resulting from machinery. The example of the Pope in using an automobile, the radio, telegraph, telephone, and hundreds of products of modern power-driven machinery and mass production seems to indicate that he does not see in his own encyclicals anything to prevent keeping the advantages of modern machinery. At least it makes one justifiably wary of the conclusion that Catholic philosophy demands the economic organization urged by Mr. Robbins.

J. ELLIOT ROSS.

HISTORY AND BIOGRAPHY

*World of Action, by Valentine Williams. Boston: Houghton Mifflin Company.* $3.50.

THE REPORTORIAL passages from a full life of a man who from the start had a journalistic career thrust upon him, because as he says, "We were a Reuter's family," are here related, as well as his experiences as a soldier, and his career as a writer of fiction and mystery stories. It is in the latter capacity that he is most popularly known east and west of the Atlantic. Giving of his best, he sets forth in charming and interesting fashion his memories of people and places and the thronging events of modern times. As an agent of Reuter's News Service, he lived in London, Berlin, Paris and Vienna, and was sent to many places where the most startling news of the day was taking place.

On leaving Reuter's for broader fields he was engaged by Lord Northcliffe on the *Daily Mail,* a post which he held until he became dissatisfied with the English War Office's attitude on censorship. He then joined the Irish Guard in December, 1915. He was wounded three times, and as he says himself, "blown up an experienced newspaper man, and came down a budding novelist." On recovering from his war injuries he went to the Riveria to settle down to fiction writing, but not wishing to become a lotus-eater he once again took to journalism.

As a special correspondent he went to Egypt to report the opening of King Tutankh-Amen's tomb, and to Morocco when Lyautey was at the height of his power. The last three chapters are devoted to a three-year visit to America. It was during this time he became celebrated as a mystery writer, taking many of our important gangsters as his characters. In finishing his narrative, he appeals to us not to think of his Island as a foreign nation but as another part of a race that does not have to be tied with formal treaties to be one in a world-stand for peace.

PHILIP H. WILLIAMS.

*Profiles from the New Yorker. New York: Alfred A. Knopf.* $3.00.

THE ALMOST universal interest in biographies, careers, stories of outstanding individuals perhaps itself evoked the "profile" form, which has been featured for several years by the entertaining New Yorker.

Clifton Fadiman, book critic of the New Yorker, says in his preface to this volume that a profile is "not a short biography. It is not a personality sketch. It is—a Profile." The idea seems to be that the subject may be high or low, dignified or otherwise, but he must have contributed a distinctive note to the Metropolitan cacophony. As Mr. Fadiman says, he must be "literally outstanding." And so the subjects of the twenty-three profiles reprinted here

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include Bishop Manning of the Protestant Episcopal Church, as well as Jim Londos; Dr. Nicholas Murray Butler, as well as Harpo Marx. Frank Hague, George M. Cohan and S. Klein, of mass-production ladies' dresses, are also among the interesting personages here analyzed.

The profiles are by separate and several authors and by no means dashed off to be read and quickly forgotten. The portrait of Father Divine, originally presented in three issues of the New Yorker of two years ago and included here, is a revealing social study. The research necessary for this piece must have been prodigious.

But the profile of profiles appears to be "Time, Fortune, Life, Luce," by Wolcott Gibbs, the story of the most successful of post-war magazine publishers. In *Time* style, crack profiler Gibbs sets forth the story of the flourishing "Lucenterprises," the amazing "Lucemolument."

JOHN BRUBAKER.

*Philadelphia Folks: Ways and Institutions in and about the Quaker City, by Cornelius Weygandt. New York: D. Appleton-Century Company. $4.00.*

THIS is hardly a sociological document, but rather a gossipy glimpse of that part of the past and near-past too often obscured by the pathos of distance. Anything Dr. Weygandt writes makes entertaining, interesting reading. He usually has his facts straight; he writes well; he has something to say. Occasionally he trips on a minor point, as when he says, "There were mallards in plenty by Peters' Island for several years before 1937 when the silting-up of the channel by the west bank drove them away": a remark that leads me to suspect the doctor does not get around as much as he used to, for there were mallards—about fifty of them—sitting on the new-made mud flats as recently as the afternoon of the Penn-Lafayette football game.

It is probably inevitable that I, born within gunshot of Weygandt's home, should have a violent antipathy to much of what he writes. Not so much because it is—in the words of one of his former students—"corney," as that he represents a type of Philadelphian peculiarly repugnant to me: a smug, provincial, Bourbon type, extremely self-satisfied, professing a humility of spirit that—if one takes into account the present deplorable condition of this once great city in whose growth and history the type claims so important a share—could do with a dash of sincerity.

Those born outside the Quaker City pale find it not easy to comprehend the type; whilst we thus blessed find it equally hard to expound. But it is, for instance, pretty well exemplified by this well-nigh incredible literary judgment uttered—mark you—by a man who has professed English literature at Philadelphia's University of Pennsylvania most of his adult life: "At such a sale I bought . . . 'A Shropshire Lad.' . . . The 25 cents in red crayon in the back of the book tempted me. . . . The book was somewhat shopworn. . . . 'As is,' though, I have been offered $225 for it. America was a little slow, apparently, to awaken to an appreciation of Housman. Had that book been in Leary's though, I had never bought it, even in 1900, at so low a figure."

One may presume that just as the confusion of collectors' and literary values is apparently quite unconscious, so Weygandt's failure to mention one of Philadelphia's most distinguished literary ornaments—James Huneker—is not deliberate, but subconsciously motivated by the knowledge Mr. Huneker had the misfortune to be born "North of Market Street."

HENRY TETLOW.

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# Next Week

**ANTI-SEMITISM IN THE AIR, by Rt. Rev. Msgr. John A. Ryan,** traces the "facts" used by Father Coughlin in his recent broadcasts on Jews to their "authorities" and discusses to what extent they have any foundation.

**THE JEW AND TWO REVOLUTIONS. George N. Shuster** studies closely the activities of the Jews in both the Bolshevik Revolution and the German Revolution of 1918. He brings to light some facts, little known or forgotten, which discredit the theory that either revolution was inspired, controlled or financed by Jews. The facts indicate, Mr. Shuster concludes, that Jews fought largely against the Soviet idea in both countries.

**MORALITY OF WAR. Gerald Vann** concludes his series of three articles (War: A Dilemma, Dec. 9; The Means of Warfare, Dec. 16) with a penetrating analysis of the problem: What can the individual do to insure peace for his own country and throughout the world?

**CENTRAL EUROPE.** A special study of the incubator of the present-day threat to peace "the road to the East"—the territory comprising Poland, Lithuania, the Ukraine and the Balkans.

**TWO HUMANISMS, by Daniel Sullivan,** is an interesting and provocative comparison of the integral humanism of the philosopher Jacques Maritain and the humanism of Thomas Mann, eminent novelist and vociferous "democrat."

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**Also: a highly interesting Michael Williams column, other thought-provoking articles, important book reviews, criticism of the latest stage and screen productions.**

MISCELLANEOUS

*Through Lands of the Bible, by H. V. Morton. New York: Dodd, Mead and Company.* $3.00.

H. V. MORTON is probably the most popular travel writer now publishing, and the many readers who have gone with him "in the steps of," or "in search," know that he is the best popular travel writer. "Through Lands of the Bible" should confirm the author's unique position, for it has the attractiveness and interest which his personality, his studies and his skill seem to assure. The subject of this new book is as interesting as any in the world: non-western European Christians and their religion and history and culture. The backbone of the book is the story of the Copts of Egypt; by no means a trivial and passing glance at those little-known Christians. All through this Near Eastern journey, it was Christianity of the early Church, before the Moslem conquest, before the Middle Ages and a good deal of it before the fall of the Roman Empire—and the present inheritance of this Christianity in the region from the Tigris to the Nile—which Mr. Morton chiefly sought out.

First he went through Syria and to Baghdad and Babylon and Ur (where regard for the Old Testament and Alexander the Great and the origins of Mohammedanism, as well as the current infiltration of western and English influence were uppermost), and then to Egypt and Sinai. His journey ends at Rome (this literally; he is not a Catholic) and there it is emphasized again that his is not pure antiquarianism, nor even only productive archeology, but at least in part a more living history that continues.

Although there are many asides indeed, it is the Egyptians who really make the book (the Egyptians who Mr. Morton believes, among other things, fertilized pre-Patrick Ireland), and they are a remarkable race to learn about. But so also the Chaldean Catholics in the midst of the still wild Shiah Moslems of Iraq, the Greeks and Arabs of Sinai, the great ruins of northern Syria out of the patristic age, the comparisons and contrasts of time and place—long times and extreme places—all make fascinating reading. PHILIP BURNHAM.

*New Directions in Prose and Poetry: 1938; edited by James Laughlin IV. Norfolk, Conn.: New Directions.*

THIS annual collection of experimental writing is designed as a challenge to the reader "for whom the printed page is an exercise and not a soporific." Since its editor believes that advance guard movements in the different arts are related, a picture-and-caption section on new directions in design has been added this year and the musical text of an aria from Ezra Pound's opera, "Villon," is given. The prose and poetry which make up the bulk of the book include contributions from France and Japan (in translation), England and New Zealand, as well as from the United States.

Each reader of this volume must judge its contents for himself, for all types of experiment are represented and the only principle of selection admitted by Mr. Laughlin is the authenticity of the experiment. Of more general interest than most of the work represented are Archibald MacLeish's discussion of the soundtrack-and-picture form which he used in "Land of the Free," and Ruth Lechlitner's verse drama for the radio, "The Rising Wing." As a whole, this year's volume is more representative and less derivative than its predecessors. MASON WADE.

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# The Inner Forum

AT THE annual meeting of the Catholic Church Extension Society, December 6, it was reported that during the past year the society had built or repaired 75 mission chapels and parish buildings in 39 dioceses in various parts of the United States. It also supplied $25 a month for the livelihood of needy priests in districts where Catholics are few and scattered; some $50,000 was expended for this purpose. Another $75,000 went for the education of students for the missionary priesthood. The sum of nearly $200,000 was sent to missionary ships to be distributed to their needy clergy in Mass intentions.

The Church Extension Society was founded in Chicago thirty-three years ago by the present Bishop of Oklahoma City and Tulsa, the Most Reverend Francis Clement Kelley. Since its inception, when its resources all in all amounted to but a few thousand dollars, it has contributed to the construction of 5,000 chapels in missionary districts. It has also supported hundreds of missionaries and supplied altars, vestments and other church needs. The extent of the society's activities has been heavily influenced by the prosperity of the nation, and for several years during the optimistic 1920's it disposed of funds exceeding $1,000,000 a year. Its official publication, the *Extension Magazine*, now enjoys a circulation of almost 500,000.

Many of the members of the American hierarchy take an active part in the work of the Extension Society. Cardinal Mundelein is chancellor, Archbishop Stritch of Milwaukee, vice-chancellor, and Auxiliary Bishop O'Brien of Chicago, president. At present the society is supporting three or four students for the priesthood in nearly every missionary diocese throughout the country. During the year ending September 30, 1938, it expended $500,000 for home missions in the United States.

## CONTRIBUTORS

*Very Rev. Albert HAMMENSTEDE, O.S.B.*, who has served as Prior of Maria Laach, sends us this article from his present American home.

*Jerome MELLQUIST* is an art critic.

*Louise CRUICE*, who has traveled extensively, recently spent some time in Athens, Greece.

*Sister MARIS STELLA* is a member of the English department in St. Catherine's College, St. Paul, Minn.

*Rev. Leo R. WARD, C.S.C.*, professor in the university of Notre Dame, is the author of "Philosophy of Value" and "Values of Reality."

*Emerson HYNES* teaches at Notre Dame University, Notre Dame, Ind.

*E. L. Munzer*, former expert in the German Finance Ministry, is now resident in this country and lecturing at Fordham University.

*William O'MEARA* is on the faculty of philosophy in the Graduate School of Fordham University and a contributing editor of THE COMMONWEAL.

*Helen C. WHITE*, professor of English at the University of Wisconsin, is the author of "Watch in the Night" and "Not Built with Hands."

*Francis DOWNING* is a member of the history department at Fordham University.

*Rev. J. Elliot ROSS* is the author of several books of which the latest is "Ethics: From the Standpoint of Scholastic Philosophy."

*Philip H. WILLIAMS* writes literary reviews.

*John BRUBAKER* is an advertising man formerly associated with THE COMMONWEAL.

*Mason WADE* contributes to current periodicals.

*Henry TETLOW* is a Philadelphia cosmetics manufacturer and the author of "We Farm for a Hobby and Make It Pay."


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